

# Church Life

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## THE RELATION OF BELIEF IN IMMORTALITY TO CONDUCT.

(An address by our Pastor, Dr. de Blois, delivered before the National Baptist Congress in St. Louis.)

The entire question is involved in complexities and confusions. It is most difficult to discover whether men in general, the men right around us, believe in immortality or not. Nor can we find out by asking them. Words are cheap, and unfortunately, expressions of belief and disbelief in reference to questions of religious faiths are often misleading.

One of the most profound of present-day observers has said that "confidence in the future life has become a habit, one might almost say an inveterate habit," and he looks upon this fact as "one of the immeasurable blessings of a Christian civilization." Another of our modern prophets, equally able and acute, has said concerning the same belief in immortality, that there is "a great sweep of doubt over Christendom," that "there are thousands and thousands of men who are simply afloat, adrift," not knowing "where they are or what they believe," and that this well-nigh universal scepticism is "eating into the church, teaching materialistic philosophy," and "taking the heart and hope out of the noblest men and women" affecting the masses with practical agnosticism." Both these critics are Christian men. One rejoices in the well-nigh universal prevalence of the belief in immortality to-day; and the other mourns because of its well-nigh universal absence.

If this difference of opinion holds in reference to the larger question of the presence or absence of the belief, the discussion of the much more obscure and delicate question of the influence of that belief on conduct becomes particularly difficult and must move chiefly in the realm of theory.

### I.

A belief in immortality that is merely a tradition of childhood, a vague and pleasing hope, is quite inefficient in its bearing upon practical life. It is probable that most men have this hope. It seems natural to the human soul, natural, necessary, universal. It is common to pagan and Christian, sinner and saint. Its vagueness is its condemnation. It is a hope, not a belief. It lacks robustness, so it does not supply a definite moral motive. It never forms or builds character. The masses of men, possessing this

hazy hope, live their lives without reference to it. If it is sufficiently strong to influence their daily living it does so in a negative way, by lifting a little the blackness of the valley of the shadow of death and lessening a little that horror of annihilation which is worse than the terror of death.

In Christian countries this nebulous hope usually coheres with a like indefinite and shallow view of God's nature and attributes. Multitudes of men, taught in early years the doctrine of a hereafter, and interpreting that doctrine in the free and liberal fashion so common in our day, say in effect, "Let us eat, drink and be merry, for to-morrow we die, and after that another life, another chance, for God is love; He is therefore, good-natured, and He will not punish us. In the long hereafter all will sometime, somehow, issue well." Here the belief in a future life may become an actual stimulus to a career of pleasure, selfishness or greed.

### II.

A belief that is founded on processes of logic may carry weight with a few thinkers and philosophers; but such a belief is dry and barren in its relation to conduct. It has no vital force in the lives of those who have analyzed and defined its principles, and it has not in any way affected the masses of men. Such arguments are admirable, but they are theories to be discussed in the study. They are quite out of connection with practical life. They may be received by the mind and hospitably entertained, but they do not move the emotions or empower the will. They slightly influence theoretical ethics; they never reach down to the realm of conduct.

The case of Socrates seems an exception. Plato, the admiring disciple, in the *Phædo* paints the picture of his master, calm and fearless in presence of death. His conduct in that hour confirms the argument with which he has instructed his friends. It is the sublime climax of that argument. But in this instance, and in all such instances, there is something more than the reasoning process to be reckoned with. Socrates' deep-lying conviction, born in his experiences of Divine fellowship, undergirds his entire argument and supplies the clue to his



heroic attitude in presence of death and the future. Many men in every land and age have arrived at a belief in immortality, more or less vivid, more or less positive, by cold process of reason, but the belief, like the process, has been passionless and unethical.

### III.

On the other hand, a belief in immortality that concerns itself principally with the doctrine of rewards and punishments after death, has quite a direct relation to conduct. In the case of the Mohammedan, the promise of a sensuous and even sensual paradise to the fearless and resolute disciple has ever been a spur to courage and devotion of a gross type. So the preaching of the torments of eternal punishment in the so-called "ages of faith" in the history of the Christian church powerfully affected the emotional life of the people. Yet careful historians agree that the hope-element in this doctrine has been a negligible factor in its influence upon the right ordering of the life in its daily routine, although the fear element has been a deterrent and warning. This doctrine of rewards and punishments has its place in theology, in preaching and in life; but it is an appendage, a consequence, of the conviction of the immortal character of the soul, with all that that directly comprehends; it is not the essence of that conviction.

### IV.

The conclusion seems to be that the belief in immortality in any one of the phases that we have studied, has had little positive and directive force in its relation to the conduct of men. Some have accepted it with the intellect. Many, under the tutelage of priests and prophets have pictured its joys and woes with the imagination. All have felt the natural impulse, suggesting a persistence of life in some form beyond the grave.

The total resulting influence of this belief in all the forms indicated, in the realm of conduct, has been meager, exceedingly and startlingly meager. But have any of these forms of the belief been worthy of the name? What is the belief in immortality? We must view the question from the standpoint of the Christian, and of Christ Himself. When we so view it we find that it originates and moves in the realm of the spiritual. *The true belief in immortality is founded in fellowship with the immortal Christ.* Augustine bids us unite ourselves with the Eternal One and we shall be eternal. This deeplying belief is not, then, a creature of instinct or of the intellect or of the imagination, but of the spiritual nature. The full acceptance of the gospel of Jesus Christ and of Jesus Christ Himself carries with it an irresistible belief in immortality of the soul.

There are adumbrations of this full-orbed and glorious spiritual principle in other religious systems. The Egyptian "Book of the Dead" reveals to us a passionate belief in the immortality of the soul. Was this not in a great measure responsible for the strength of their moral life, and the long continued existence, of the Egyptian people as a nation?

Immortality among the Buddhists is regarded as a curse, but as a curse removable by strict adherence to the moral code. So, negatively, the belief in immortality has here a direct relation to every act of the life.

The Israelites must have been familiar with the idea of immortality through their long residence in Egypt. The Hebrew Scriptures are strangely silent on the subject. Yet it may be said that the belief is tacitly implied throughout those Scriptures; that the idea of racial immortality was so strong that that of individual immortality is necessarily subordinated, in expression if not in personal experience; and that the pure and intense monotheism of Israel is inexplicable without belief in immortality. The Old Testament seems to show an overwhelming sense of the presence of an eternal order, governing and determining conduct in its minutest relations.

### V.

Now what is the effect of this belief on our daily living?

In the first place, *such a belief, with all that it implies, (1) gives us a rational and satisfying view of the universe.* It reconciles the dualism of the ethical and cosmical processes. Prof. Huxley, in discussing the existence of this dualism, suggests the probability of the non-survival of the ethically fit. If this life is the boundary of ethical endeavor there is a fundamental injustice in the universe. All ethical development makes man the easier prey of cruel cosmic forces.

The doctrine of a future life reveals a larger process, of which these two forces are phases. In this process the seeming antagonism between nature, "red in tooth and claw," and man's higher instinct is regarded as accidental. Evils and difficulties are not hindrances to moral development, but an indispensable condition of that development. Thus the belief in immortality shifts the center of gravity of the moral life and reconciles the contradiction.

The Christian belief in immortality also affects conduct by (2) *providing an adequate ethical ideal.* Now no ideal has value in practical life unless it is attainable. An unattainable, arrested ideal is a shattered ideal, and a shattered ideal means a shattered ethics. The ideal of the hedonist is the greatest good of the greatest number; that of the rigorist is the perfection of the rational nature; that of the evolutionist is a life of perfect equilibration; that of the eudæmonist is the complete well-being of the individual, interpreted in terms of personality. If this life be all, every one of these ideals is unrealizable, is a mockery. The doctrine of a future life gives projection and unlimited room. It stimulates the moral nature and awakens enthusiasm. It consecrates all our struggles by the promise of a perfected life.

The Christian belief in immortality declares *the absolute worth (3) of each individual soul,* and so attaches value to every act of that soul. It shows us that we are not lonely creatures, children of a day, thrown without purpose into the abysses of infinite space. It teaches us that we are not earth's progeny, but children of heaven's King. It summons us from the dust. It reveals to us our place in the scale of nature. So it imparts self-respect and as well respect for others. The child of a day lives as the child of the eternities girds himself for a life that shall correspond at every point to his high calling.



(4) Thus this belief reinforces and justifies the feeling of obligation. To express the fact plainly, duty has no meaning without belief in immortality. Obligation, the sense of oughtness, springs out of our relation to the moral ideal. If the ideal be perfect, the obligations following from it are absolute. If the ideal be imperfect, obligation becomes relative and limited. But if I should conceive of obligation as thus limited, as ceasing if only for a single moment, then its power over me in relation to conduct would be gone, gone utterly, gone forever. If the obligation to seek the highest good is valid only for a year or a score of years, it is invalid now. Obligation to be binding in the realm of practical morals must be regarded as everlasting. If the belief in immortality be removed, obligation becomes relative and ephemeral, and its importance is reduced to a minimum.

(5) The Christian belief in immortality satisfies the aspirations and ambitions of the soul. It promises gracious and unlimited development of our capacities. It glorifies the virtues and stimulates every worth-while desire and purpose. Man is "a forward-looking animal." From childhood boyhood beckons on; the boy is eager for the attainments of youth; youth is ardent for manhood. This expectancy is a mighty element in the arrangement of life. The inter-penetration of all life with the splendid assurance of a higher and infinite destiny, of "an inheritance, incorruptible, undefiled, and that fadeth not away," means, in all who have really experienced it, the entrance of a tremendous determining force in the making of exalted manhood.

(6) The Christian belief in immortality spiritualizes all earthly experiences. Its nature being spiritual its emphasis is spiritual. The true warrior is a soldier at all times, soldierly in

bearing, soldierly in speech. I saw a red-coated soldier lad leading a poor little blind girl by the hand along a crowded thoroughfare near Charing Cross in London. He was erect, noble, unashamed—he had the true warrior-nature, belief in immortality, for the Christian, lays hold of the centers of life. It is rooted in love of God. Its spirit is the spirit of everlasting love. This spirit is ever-present in daily life, reminding the man that he is a soldier of Christ, and bidding him wear the armor of God and of immortality.

(7) Lastly, the Christian belief in immortality, in its special relations gives courage under difficulties and solace amid afflictions and disheartenments. It "vindicates the ways of God to man." The soul that has fully accepted immortality cries dauntlessly in face of the fiercest trials, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Resting in his faith in the future, which is God's future for him, the man finds an answer to a thousand puzzling problems. "Why am I poor and my neighbor rich?" "Why is my body pain-racked through the years while my brother is whole and sound?" "Why must I face the tempest while other men walk beside still waters in the sunlit valleys?" The most real and practical test which these problems bring is met triumphantly by the Christian faith in an immortal life. Vast armies of men and women, of young men and maidens, are solving these questions day by day by means of the victorious vigor of a faith that is grounded in the eternities of God. The vision of the heaven of heavens empowers them, in their contact with the lowliest task.



## THE PASTOR'S MESSAGE.

The Religious Census of our entire neighborhood, taken during the past month by three lady visitors, reveals many interesting facts. The work was done more carefully and thoroughly than on the occasion of the previous canvass two years ago. As a result we are able to employ the information obtained more intelligently.

Very few people were willing to set themselves down as infidels or even as free-thinkers; less than a dozen out of thousands of families visited; but the number of people who have no church home whatever and absolutely no religious preference, is amazingly large. For more than twenty-five years our great church has stood in the midst of this community, yet the vast majority of all the people about us have never felt the quickening touch of our spiritual life and power. Let us renew our prayers and our most ardent endeavors to reach these multitudes who know not Christ.

Our church is not alone in this position of unhappy alienation from the masses for five or six Monday mornings the Minister's Conference of our City has been considering this grave and terrible problem in its various relations. If Jesus Christ should appear in our midst to-day I believe that he would, as of old, be "moved with compassion for the multitude," who are

"as sheep having no shepherd." How can the churches win the masses? we ask. Why is there this growing alienation? What will be the issue of it all? Even the most democratic and evangelistic churches are completely baffled by the problem. Oh, that God may send His Spirit in mighty quickening power upon us all!

The last meeting of the Woman's Mission Circle was the annual praise service. It was very largely attended and the program was exceptionally helpful. The presence of a large number of the young ladies of the Missionary Training School added greatly to the interest.

The Junior Service on Sunday afternoons has enlisted the enthusiasm of a fine company of our boys and girls. Mr. Kennan and Miss Van Fleet are nobly conducting this important work, which I am sure we all hope may result in the conversion of many of these dear young people, and their growth and upbuilding in the faith of Jesus Christ.

May this Christmas season bring to all of you great joy and blessing. May the good gifts of our Heavenly Father be multiplied to each of you!

Your affectionate pastor,  
AUSTEN K. DE BLOIS.



## A NILE JOURNEY.

*(This interesting and instructive paper was written by Mrs. Gillette and read last week in the Mission Circle.)*

A trip to Egypt with its beautiful climate and its rainless skies was something to anticipate. The good ship Columbia took us safely to Genoa stopping only a short time at Gibraltar and Naples before crossing the Mediterranean, the waves of which were like the troubled sea that knows no rest. It was the last trip of the Captain who had followed the sea for forty years. The last dinner was made memorable with speeches, music, and singing the national airs of Germany and America.

The chef did his best in beautiful decorations, one being the miniature ship illuminated which called forth rounds of cheers as it was brought in.

It was a beautiful morning when we entered the harbor of Alexandria. As soon as we were in sight a swarm of small boats came towards us from the landing place. The Arabs with their red fez caps, draymen and boatmen, rode quickly to the side of the boat where ropes were thrown to them. They ran up the sides of the ship like rats and attempted to seize the traveling bags of the passengers to take them to shore, shouting at the top of their voices in their anxiety to get the passengers. And this was Egypt, the land of Pharaohs! How different from any other country we had seen!

The low-lying yellow sand-banks, with occasionally the royal palm-trees, the white marble palace of the Khedive, his yacht near by, showing that he was occupying it at the time, and the graceful minarets of the mosques in the distance against the blue sky made a very charming picture.

A ride of three and a half hours brought us to Cairo. On the way we passed camels and rows of donkeys heavily laden with building stones or alfalfa, in net sacks. We found Cairo all we had anticipated. Every nationality was represented and arrayed in their national costume, Greeks, Arabians, Nubians, Polish Jews and Cops, and we realized that we were in the "land of the Lotus and the afternoon" as it was called. You could remain on the veranda of Shepard's Hotel and view a panorama seen no where else in the world—the men all crying their wares, the water-carrier with his polished brass cooler, the flower-vender with his cry, "Vee-olets, Vee-olets," the Bisherene gathered from the banks of the Jordan, the strange wild funeral procession, with the turban of the dead carried high on a pole at the head of the casket, the wedding procession with gayly decorated camels, carrying the painted trunks of the bride to her new home, with a band of music and escort of soldiers. Following came the bride, hidden in a closed carriage with Persian shawls drawn over the windows. The khedive, with their embroidered tunics and white mull sashes, carrying long wands of authority and shouting, "Ho! There! In Allah's name give way!" Then too, the Egyptian wo-

man carries her children on her back or astride her shoulders with all but her eyes covered with a yasmack or veil. To paint this all, some one has said "you need rainbow colors and an eternity."

One of the most successful missions is carried on by the United Presbyterians, who have recently extended their work to the Soudan. It began its work in 1854. Its aim has been to preach the gospel to all classes of Arabic speaking people, to train native Christian workers, and build up a Christian church in Egypt. The work has been very successful. During one year twenty-one thousand women were taught in their home and twenty-one thousand patients were treated. They have a large mission near the hotel, in it is housed a large Boys' Day School and a Girl's Boarding School. At Asyut there is a training college with five hundred pupils at each session. They go out into every community, and are influencing the lives of the people. The mission at Cairo was most interesting. It contains a church, a theological seminary, and house-room for four missionaries' families. The pupils represent Cops, Protestants and Mohammedans. I listened with great interest to their recitations, and to the Lord's Prayer in the English and Arabic language.

The hospitals are doing a grand work and are a means of showing the people the love of the religion of Jesus Christ.

Another most interesting experience was a visit to the great school of the Mohammedan world, the El Adzar University, the oldest and largest in the world. For nine hundred years it has been the great educational center of Mohammedan teaching. The methods used now are the same as when first founded. To go there you pass through the Monski or native bazaar, a street seven feet wide with rows of box-like shops, where the proprietors sit cross-legged at work in brass, bookbinding, and embroidery in doorhangings and tents. The street was so crowded that you were often obliged to press against the wall to let the donkeys and camels pass. The University is surrounded by a large open court with arches on every side. The pavement is marble and polished smooth by constant use. It is divided off for different nationalities. Here the students gather around their sheik in a circle, he sitting on a rug in the center. They study aloud, rocking backwards and forwards, as they study. The Koran is and their text-book. The Masters get no pay, but draw several hundred loaves of bread, which are sold—this being a traditional custom. They teach in private houses and read the Koran at weddings and funerals and are helped by the wealthy students. At the close of the lesson they press forward eagerly to kiss his hand. For slates they use the sides of the Standard Oil cans, and the reed pen. One of the students lifted his slate to show me his copy—"There is no God but Allah and Mohammed is the prophet of Allah." There are more than ten



thousand students, and two hundred and twenty-five masters. Their study can extend to a life-time and old and young study together.

But the crowning pleasure was the trip of five hundred miles up the Nile. For the Nile is Egypt and the gate-way to Africa. Our boat, the Rameses, carried about seventy tourists, and was beautifully clean. Instead of scrubbing as we do they tie the brush to their feet and one Arab follows the other, pushing their feet backwards and forwards, while all sing the river boat song, "Holy is Allah." Another follows with a hemp cloth, which he holds in both hands, and runs along the deck, wiping it dry.

The river much of the way is narrow. You can see the natives on the shore, gathering alfalfa, or pumping water into the irrigating ditches. We passed innumerable palms, high sandstone cliffs, mud villages and long stretches of sand-banks, from the grey to the golden color. We watched a procession of young Rebeccas as they came to the banks to fill their jugs with water, and the men with their donkeys, filling their goat-skins, which they hung over their donkey's backs.

You seem to be living in the past as you sail quietly along, and can almost imagine seeing young Moses rocked in his cradled boat. During the day the flies were often so thick, you were obliged to use the brush with one hand, while you try to write with the other.

George Ade in his travels in Egypt says: "Having been a privileged class for many generations, the flies are impudent and familiar to a degree. When the unbeliever, with no conscientious scruples against murder, comes up the river they swarm about him and buzz into his ears, 'Welcome to our city.' Then when he begins sparring with them and using sulphurous language they gather about him in augmented numbers and dodge when he strikes and sidestep when he slaps himself and seem to think he is trying to teach them some new kind of a "tag" game. The Mohammedan fly cannot by any effort of the imagination bring himself to believe that a human being would wilfully injure him. This feeling of over-confidence in mankind breeds carelessness."

The Arabs are very superstitious, and a laughable incident occurred on the boat that followed us, arriving at Luxor a few hours later. A German tourist became engaged on the way to a young girl, and was seen by one of the Arabs kissing her. He reported it to the others and immediately the whole crew put on their brushes and scrubbed the boat outside and in, for they said, "It has been defiled" and they would not work until it was clean.

During the breakfast hour Crase, the guide, would tell the passengers where we were to stop and what to see, and thus began the boat's day. We generally stopped twice or three times and always found the donkeys and chairs ready for us. Our first stop was at ancient Memphis, the oldest city in the world. There we saw the fallen statue of Rameses the Great and the step pyramid. At the base are the tombs of the

Pharaohs. The most beautiful and best preserved is the temple of Dendara. The carving is as fresh as if done yesterday. It was finished at the time of Nero, and associated with the beautiful Cleopatra, whose pictures are on the outer walls. It has been preserved by the warm dry sand of the desert.

I cannot forget my impression on seeing the desert for the first time. The Arabs have a saying that the desert is the "Garden of Allah." The vast stretch of sand reaches as far as the eye can see. There are only two colors in all nature. The intense blue of the sky, and the golden sand of the desert made an unforgettable impression.

Occasionally the boat would run on a sandbar, and the white turbaned fallahimus on shore would gather on the banks to catch the pennies that were thrown them from the boat. One of the children in trying to catch the penny, fell in. He could not be seen as the water is thick and yellow like the sand, but several of the Arabs jumped in and, feeling around, found him. The Arabs with a cry to Allah, pressed their long poles against the bank and we were soon afloat.

How lovely were the sunsets on the Nile! A soft glow of pink and blue and then the darkness, for there is no twilight in Egypt. We always anchored at night and perfect quiet reigned until sunrise. The boats in the evening are curtained around in sail cloth and are made very comfortable. In the morning as we opened the little blind windows of the cabin, we always knew we should be greeted by the bright sunshine, and hurried on deck for the long full day of beauty.

I cannot forget our stay at Luxor, Assouan, and Thebes in upper Egypt, where Abraham brought his flocks to drink of the sweet waters of the Nile. On the first evening we took a native boat called a Falucca with its gracefully bent sails for a ride up one of the narrow branches. The Arab boatman and his sons furnished the music on tamborines and bassoons, all so native and crude and fascinating. We visited the temple of Karnak by moonlight, where I sat alone on one of the fallen stones, while the others wandered around. It was weird enough to see the white-turbaned Arabs as they silently came out from the shadows of the great standing columns.

On our visit to the Island of Phelie, we lunched in a temple called "Pharaoh's Bed." The island is now nearly covered with water from the great Nile dam, which has converted twenty-five miles of Egyptian desert into a garden. It cost twenty-five million dollars, and is constructed of solid rock granite and looks as though it would last as long as the Pyramids.

I can only wish in closing that you may all take that wonderful and interesting pilgrimage. But we must not forget that the land is in moral darkness; for women can only enter heaven by unceasing prayer and the intercession of their husbands. While we rejoice in the prosperity of Egypt, let us pray for its redemption.



## THE CHURCH AT WORK.

### LADIES' BENEVOLENT SOCIETY.

MRS. W. MORAVA, DEPARTMENT EDITOR.

The month of November was certainly a busy one for the Ladies' Benevolent Society. In addition to the usual work and the two regular meetings, a special meeting was called to work for the Holiday Market. Numerous committee meetings and the preparation for and serving of the Men's League dinner kept everyone wide awake and active. The large attendance, the many new faces and reports from the standing committees were all very encouraging.

Miss Berry, a charming young woman from Rome, Ga., was a welcome guest at one of the meetings and spoke very entertainingly of her work among the poor whites in the south. It is impossible to transmit Miss Berry's vivacious talk to print. She must be heard to be appreciated.

The arrangements for the Holiday Market have been completed. With energetic Mrs. W. E. Smith as general manager, Mrs. Thomas to arrange the decorations, and Mrs. McCullough to receive the guests, success is assured from the beginning. In the booths Mrs. McCrohan will preside over the aprons; Mrs. Ahrens the delicatessen department; Mrs. Lumley the children's goods; Miss Genivs, dolls and toys; Mrs. Harvey, utility; Mrs. Williams, bags; Mrs. Gillette, Japanese tea room; Mrs. Ketman, candy; Mrs. Ridsen, Indian wigwam; Mrs. Jones, fancy goods; Mrs. Newton, picture gallery; Mrs. Risser, dinner and luncheon. Mr. Gordon Marsh will act as postmaster. Mr. Atwell will print and bind our cook book. Mr. Donnelley has offered the cards and posters. Certainly we may look for success.

### THE YOUNG LADIES' MISSIONARY SOCIETY

EDITH G. GALE, DEPARTMENT EDITOR.

The third meeting of the society this fall was held Thursday afternoon, November 15, at Miss Laura Hale's, 3030 Calumet avenue. It was decided at this meeting that we should meet every two weeks instead of every three weeks, on account of our mission study work.

Florence Huskey opened the meeting by asking for prayers on the work which we were about to undertake for the year. As several of the girls were without their books, "The Christian Conquest of India," there was not very much accomplished at this meeting. The girls seemed interested in the work, and we hope to make better progress at the meeting at Florence Huskey's on Thursday afternoon, December 6.

There is a movement on foot to form a union of the Young Ladies' Missionary Societies of the city. This plan will not interfere in any way with the meetings of the different organizations, but will keep us in touch with the work of the different societies of the city. Miss Van Fleet, Blanche Pickett and Alma Leslie attended the supper given at a West Side church for the purpose of organizing this work.

### CHRISTMAS SUNDAY.

Sunday, December 23, will be observed as Christmas Sunday, with special exercises in both

the Intermediate and Primary Departments. All interested in our Sunday school are cordially invited to be present.

### CHRISTMAS ENTERTAINMENT.

Our Christmas entertainment for the Sunday school will take place on Thursday evening, December 27, at 8 o'clock. We are aiming to have this the best and most interesting entertainment ever given.

No charge for admission, and tickets can be procured of the ushers at the door of the church on Sunday, December 23, or from any of the Sunday school officers. Come and bring your friends.

### SUNDAY SCHOOL HOME DEPARTMENT.

There are still a few of the members of this department of the Sunday school who have not yet reported their study, etc., for the quarter ending September 30. If each of these will send in their reports at once it will enable the superintendent to close up his report to the school before January 1 in good shape.

There are yet a large number of members of our church and congregation who are not members of the Sunday school in any way. Surely they do not plan to get along with less Bible study than an hour a week! Probably, also, few of them have any better plan of study than that furnished by the Home Department quarterlies. The Home Department furnishes the system and the help needed; it brings its members into that world-wide circle of students of the same lesson each week; it keeps members in touch with the best thought of the times on Bible study.

Reports from members, new members and new visitors are wanted. Let me hear from you.

R. R. KENNAN, Superintendent.  
2978 South Park avenue.

### MEN'S LEAGUE.

With the approach of Christmas comes a busy time for all of us, but a feeling of cheer and good will toward all possesses us. With it comes also a feeling of deep gratitude and thanks for the birth of Him who watches and guards over all our comings in and goings out, for on this day our Lord and Savior was born. Also, here we pause and look back over the portion of the year thus far completed, and we see that step by step through the faithful efforts and untiring zeal of our president, Mr. Trude, and his assistants, and also our pastor, Dr. de Blois, a strong and successful organization has been built up and is a credit to our church.

Many branches of work have been successfully carried on and we face the balance of the year with hope strong in our hearts of making this the most successful year in our history.

All the committees have worked with vigor and earnestness and have made good progress. Especially can this be said of the Fellowship Committee. By the distribution to hotel guests each Saturday evening of our church program, showing Sunday's service, many who would oth-



erwise probably not go to church on Sunday have attended our church.

One gentleman from out of the city became very interested in our Men's League and made a donation to our treasury to help along toward the parish house which it is our hope to have some time in the future. The League wishes to thank the gentleman for his kindly interest in us.

Another gentleman spoke very appreciatively of the cordiality and good feeling in our church, which speaks well for the League committee appointed for the purpose of greeting and welcoming strangers.

The task of removing the debt on the lot to the south of the church still goes on favorably and is in charge of a competent committee.

The membership committee has accomplished much, having increased the Bible class attendance greatly by personal invitation after services to strangers at our services.

The program of each social evening was the object of much careful consideration, and in consequence the social evenings have been very interesting and profitable as well as entertaining to all.

Two Sundays ago saw the largest attendance in the Bible class, which is held every Sunday morning at 12:15 o'clock and closes promptly at 1 o'clock.

Let each man bring in another and let us aim to have at least a hundred in the Bible class each Sunday.

The regular attendance of each man will also help very materially.

The Rooms Committee have secured good board and room in Christian homes for a number of men, and in this way a great deal of good has been rendered a number of our men by reason of cheerful and good surroundings.

The League looks forward to the rest of the year with prospects of the brightest and success as the goal.

Speak to others among your friends of our League and Bible class and let us make a rousing success of it.

FRANK W. GALE,  
Department Editor, Men's League.

### PERSONALS.

Mrs. Morava has gone to California to join her husband in an extended tour on the coast. We shall miss her greatly. She has for some time been the faithful secretary of the Ladies' Benevolent Society and one of the contributors to CHURCH LIFE.

Our pastor has been having considerable difficulty with his eyes, but a pair of glasses seem to have solved the problem.

Mrs. Sarah Robinson and Mrs. James Line-well have returned to our city from Memphis and will make their home at 4215 Berkley avenue.

We welcome to our church Mr. and Mrs. Gilbert from the Lexington Avenue Baptist church, Mr. and Mrs. Hanel, son and daughter from the Normal Park Baptist church, and Mr. and Mrs. Hobbs and daughters, May and Margaret, from Marseilles, Ill., all of whom may bring letters to us before long.

We welcome Mrs. L. H. Smith to her accustomed duties in our church after a prolonged visit to her daughter, Mrs. Swift, in Dayton, O.

A fine new son came to bless the home of Rev. and Mrs. W. M. Embree during the past week.

We are sorry to learn that Mrs. Bilton has had another setback, but glad that she is slowly improving.

Mrs. Blackman is still confined to the house a large part of the time, though she has attended church a number of times during the past week.

### WORK AT RAYMOND.

Mrs. Johnson has been confined to her home and compelled to use crutches for several days, on account of a most severe fall.

A new baby boy has come to the home of Mr. and Mrs. Embree.

The Juniors' party was a great success, thanks to Mr. Edling's earnest work.

The Workers' conference held at Raymond last week was a success, and we are greatly indebted to Mr. Houck and Mr. Colby, who gave us most excellent discussions of the organized class and the boy problem respectively. The next gathering of this character will be held in the early part of January, when Miss Van Fleet has promised to be one of the speakers.

The Christmas entertainment at Raymond is to be held on Wednesday evening, December 26, at 7:30. The first part of the program will be taken by the children, after which the young people will present the cantata, "Christmas in Japan."

The Industrial School seems to be flourishing under the present corps of workers. More helpers are needed to teach the little workers. The school is held from 10 to 12 Saturday morning.

Our Christian Endeavor Society seems to be taking on new vigor recently. A new enrollment is being taken and the treasurer is trying to get his accounts cleared up. Any who owe dues can see Mr. Schmuck Sunday evening.

Rev. R. R. Kennan preached at Raymond last Sunday evening to the great satisfaction of all present.

It was a great privilege for those who had known Dr. Eubank to welcome him at Raymond recently. It was equally pleasant to the new members to form the acquaintance of one of Christ's most faithful servants.

Sunday, December 23, Mr. Reibling is to render a violin solo, and other Christmas music will be sung.

Miss Reeder spent several days recently visiting her brother. In her absence Miss Van Fleet taught the "Sunshine Scatterers."

We are glad to welcome Mr. Behne and daughter as workers with us.

Mr. and Mrs. Stewart will spend the holidays at their old home.

Our Christmas entertainment is to be given on Wednesday evening, December 26. The parents of our boys and girls are especially invited. The program will begin early.





## FIRST BAPTIST CHURCH

Chicago, Illinois

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Mrs. S. B. Lingle.....The Mission Circle  
Mrs. W. Morava.....The Ladies' Benevolent  
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Rev. R. R. Kennan.....Junior Church  
Rev. R. R. Kennan.....Home Department  
Mr. Robert Leland.....Christian Endeavor  
Miss Van Fleet.....Personals, etc.  
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Subscription price fifty cents a year. Remittances and changes in address should be sent to Mr. Embree.

Matter for publication should be sent, on the first day of each month, to W. M. Embree, 651 East 57th Street. 'Phone Hyde Park 3644.

Our Sunday school sent out twenty-six baskets containing Thanksgiving dinners and could have used several more among the poorer members of our church and Sunday school. The Primary Department filled ten baskets with staple groceries. The offering from the Intermediate Department amounted to nearly \$40 and was used to fill in what was needed in the ten baskets and to pack others. Four classes devoted their offering to special families in which they were interested, the others joining in the general fund. Reports received since Thanksgiving indicate that the baskets were all well bestowed and gave much pleasure. The young men of the Lorimer class did good work in carrying the baskets out.

Anyone who would like to send a Christmas dinner to some needy family or supply a portion of one may communicate at once with Miss Van Fleet.

The Sunday School Visitor is very much in need of children's clothing for distribution. She would like also toys and dolls for distribution before Christmas, if possible, and all kinds of

bedding. The cold weather has made heavy demands upon her supplies, and any garment or piece of bedding which has warmth in it will be gladly received and put to the best use.

It would be a great pity to break our record for closing the year without a deficit. See Mr. Twiss before it is too late.

The lecture on "The Making of a Modern Paper," given under the auspices of a Modern Paper school, was well attended and very interesting.

The work of the Amoret Henson Guild in selling shares for the decoration of the interior of Raymond Chapel is progressing. Have you taken a share?

### RECOMPENSE.

We are quite sure  
That He will give them back, bright, pure and beautiful;  
We know He will but keep  
Our own and His, until we fall asleep.  
We know He does not mean  
To break the threads reaching between  
The Here and There;  
He does not mean—tho' Heaven be fair—  
To change the spirits entering there that they forget  
The eyes upraised and wet,  
The lips too still for prayer,  
The mute despair.

He will not take  
The spirits which He made, and make  
The glorified so new  
That they are lost to me and you;  
I do believe they will receive  
Us—you and me—and be so glad  
To meet us, that when most I would grow sad,  
I just begin to think about that gladness,  
And the day,  
When they shall tell us all about the way  
That they have learned to go,  
Heaven's pathway show.

My lost! my own! and I  
Shall have so much to see together by and by;  
I do believe that just the same sweet face—  
But glorified—is waiting for me in the place  
Where we shall meet—if only I  
Am counted worthy in that by and by—  
I do believe that God will give a sweet surprise  
To tear-stained, saddened eyes;  
And that His Heaven will be  
Most tidied thro' with joy for you and me.  
As we have suffered most. God never made  
Spirit for spirit, answering shade for shade.  
And placed them side by side,  
So wrought in one, though separate, mystified,  
And meant to break  
The quivering threads between. When we  
shall wake  
I am quite sure we will be very glad  
That for a little while we were so sad.



## NOVEMBER REPORT OF CHURCH AND SUNDAY SCHOOL VISITOR.

Calls made .....	187
Letters written .....	16
Postals written .....	36
Services attended .....	38
Committee meetings .....	5
Teachers' meetings .....	1
Bible lessons given .....	7
Garments given away .....	75

## CHANGES IN MEMBERSHIP.

### DIMINUTIONS.

By Letter—Harry C. Holloway, Mrs. H. C. Holloway, Rev. C. R. Henderson, Mrs. C. R. Henderson, Miss Edna Henderson, Mrs. J. M. Church.

## JOURNAL OF THE CHURCH.

BY R. R. KENNAN.

November 2, Friday—Ladies' Benevolent Society meeting. Christian Endeavor meeting. Topic, "The Blessedness of Communion With Christ." Leader, Mr. William Raymond.

November 3, Saturday—Boys' Club.

November 4, Sunday—Sermons by the pastor. Topics, "Facing the Future" and "A Vital Question."

November 7, Wednesday—Church prayer meeting. Topic, "The Exaltation of Christ." Eph. 1:15-23.

November 9, Friday—The Women's Mission Circle's monthly meeting. Topic, "People of Israel." Christian Endeavor meeting. Topic, "Christ's Sorrows and How He Bore Them." Leader, Miss Mary Marx.

November 10, Saturday—Boys' Club.

November 11, Sunday—Sermon by the pastor. Topics, "The Sudden Cross" and "Hast Thou Betrayed Christ?"

November 13, Tuesday—Annual banquet of the Men's League.

November 14, Wednesday—Mid-week prayer meeting. Topic, "The Heavenly Ritual, or the Blessed Spirit in the Christian Life." Col. 2:6-17.

November 16, Friday—Christian Endeavor meeting. Topic, "Temperance."

November 17, Saturday—Boys' Club.

November 18, Sunday—Sermons by the pastor. Topics, "The Land and the Book" and "What it Costs to Save a Soul."

November 21, Wednesday—Church prayer meeting. Topic, "Christ's Faith in Our Faithfulness." Mark 5:18-20.

November 22, Thursday—Lecture, "The Making of a Great Newspaper."

November 23, Friday—Christian Endeavor meeting. Topic, "Missions."

November 24, Saturday—Boys' Club.

November 25, Sunday—Sermons by the pastor. Topics, "Depending on God" and "A Man Transformed into a King."

November 26, Monday—Supper and social of the Amoret Henson Guild.

November 27, Tuesday—Annual convention of the Cook County Sunday School Association.

November 28, Wednesday—Mid-week service.

Topic, "Old-Time Testimonies and Our Testimony." John 1:29-31 and 47-49.

November 29, Thursday—Sunrise praise service, in charge of the Christian Endeavorers. Union Thanksgiving service with sermon by Morton Culver Hartzell, pastor of South Park Avenue M. E. Church.

November 30, Friday—Special meeting of the Ladies' Benevolent Society. Christian Endeavor meeting. Topic, "Praise and Humility."

## LIVING AS WITH CHILDREN.

Most of us show our best side to children. We do so because we know that they do not believe us to have any other side, and we shrink from disappointing them, and from losing their good opinion. A child has not learned to look for deceit and unkindness or double-dealing. Therefore grown people who think at all are more careful to be scrupulously truthful to children, and to keep to the letter their promises to children, than they are to older ones who, as they know, will "make allowances." An unspoiled child does not "make allowances" for evil. He knows no standard but the simple best. Occasionally a grown man or woman seems to have retained that unspoiled confidence in the best side of every one. And to such a man or woman we all try to show our best; when we are with them we try to be our best. Suppose we all lived with each other as with children! Would the world be better or worse for it? The kingdom of heaven has been said to be of such. —*Sunday School Times.*

## SILENCE ON HIGH LICENSE FRAUD.

Six months ago Chicago adopted \$1,000 license and the newspapers editorially predicted an immediate drop of from twenty-five to fifty per cent in the number of saloons and a salutary decrease in crime as foregone results.

Today the city streets are again unsafe as they ever were despite hundreds of new-made policemen, while the city collector reports that the total number of saloon licenses issued at \$1,000 is exactly ninety-eight and two-fifths per cent of the number under the old fee, a decrease of less than two percent!

But the daily press has now forgotten all about it editorially.—*The New Voice.*

The reply of Representative Allen, of Illinois, to a delegation which met him at Danville, the largest city in this district, to protest against the local option bill, deserves great publicity. The spokesman said: "Mr. Allen, this bill, if it is passed and is adopted, will cost Danville \$60,000 a year." Mr. Allen replied: "If by knocking the whisky out of Danville we can save your boy, it is worth \$60,000 to me, even if it isn't worth a cent to you. There was nothing more to be said."

A straight gait is good evidence of having entered the strait gate.



## THE CHEERY HEART.

Though you haven't gold or silver,  
 Though you've neither lands nor name,  
 Never dream you are not wanted;  
 You are needed just the same.  
 In this world of change and sorrow  
 You may take the valiant part;  
 And the world will love and bless you  
 If you have a cheery heart.

Do not look at clouds and shadows,  
 Watch for sunshine day by day,  
 Let your tones be full of courage,  
 Scatter gladness on the way.  
 Up and down the teeming present  
 Learn the dear and precious art  
 How to meet both haps and mishaps  
 Ever with a cheery heart.

All forecasting of tomorrow  
 In a mood of bleak despair,  
 All distrust of God's sure promise,  
 All faint sinking anywhere,  
 From a lack of faith and patience,  
 Takes the coward's foolish start;  
 Walk with God, with head uplifted;  
 Bear about a cheery heart.

God forget you? Never! never!  
 He will keep you to the end.  
 If he sends a sudden tempest,  
 Still his rainbow he will send;  
 Trust in heaven, and make earth brighter  
 For the trust, and let no dart  
 Of a transient pain bereave you  
 Of God's gift, the cheery heart.

—Margaret E. Sangster.

## MY FAVORITE HYMNS.

BY L. EVERINGHAM.

Among my favorite hymns are: "Sun of my Soul," "Jesus Lover of my Soul," "Hiding in Thee," "My Faith looks up to Thee," and many others, but on Sunday morning and during the hours of the Sabbath, when business and worldly matters are so apt to force an entrance into the sacred hours the following lines are my favorites, and possibly because I have to sing them over and over again in order to exercise the evil spirit which on that holy day presents business affairs and forbidden subjects in a sharper, tenser light than on any other day in the week. But they invariably give me immediate relief, comfort, and joy, and these are the lines:

Far from my thoughts vain world, begone,  
 Let my religious hours alone:  
 Fain would my eyes my Saviour see,  
 I wait a visit, Lord from Thee."

"My heart grows warm with holy fire,  
 And kindles with a pure desire:  
 Come, my dear Jesus, from above,  
 And feed my soul with heavenly love."

But for all times and occasions, "Jesus Lover of my Soul" stands first in the list, and because it so expresses my deepest needs and my heart's greatest desires. One writer says,—"It is the queen of all the lays of holy love." How can one sing it without feeling that he is uttering a fervent personal prayer to the Son of God? John Wesley, the Father of Methodism, had a brother Charles, and Charles was the author of this choicest hymn in the English language, and he ranks above Tolady, Rowland Hill, Newton, and Cowper as a hymn writer.

It was Charles Wesley who was inspired to write,

"O, for a thousand tongues to sing,  
 Blow ye the trumpet, blow,"  
 "Rejoice the Lord is King,"  
 "Eternal beam of Light Divine."

He composed and published the astonishing number of 4100 hymns, and left after his death 2,000 in manuscripts that were not then published.

He was born at Epworth, England, December 18, 1708. He entered Westminster school in 1716, was admitted a King's scholar in 1721, entered Christ Church, Oxford in 1726, and became a Methodist clergyman. In 1738 he had a serious illness to which he attributed his conversion and conscious sense of pardon. He came to America with his brother John in 1735 and settled in Georgia, but only remained five months, returning then to England. He died March 29, 1788, at 80 years of age.

While the godly mother of John and Charles Wesley was dying, she said to the weeping household, "my children, as soon as my spirit is released, sing a song of praise to God." And among those who joined in this song of triumph with unflinching voices, were John, the founder of Methodism, and Charles, its sweetest singer.

One day while Charles Wesley was sitting in his study, a little bird, being pursued by a hawk flew into his open window, and thus escaped. He took up his pen and wrote,

"Jesus, Lover of my soul,  
 Let me to Thy bosom fly."

May God guide you into his own right way and gird you with his might, and clothe you with his beauty, and fill you with his peace; so that round about you, wherever you shall stand, there shall be clear spaces for thought and work; so that out of your lives a virtue shall issue which shall enrich the poor, and comfort the sorrowful, and make the burden-bearer strong; so that losing your lives in Christly service, you shall keep them unto life eternal.—Washington Gladden.

Let us face the future with courage and with faith, for of all the ages that have come and gone, not one has such hope for humanity as the twentieth century.—Josiah Strong.



## MY HYMN.

Use the little gift God gave thee,  
Though it only be a smile,  
It may somewhere help to kindle  
Hope's dead ashes for awhile.

Sing the little song God taught thee;  
Even though it be unheard,  
It may flash one ray of sunshine,  
It may breathe one little word

That will sometime help to brighten,  
That will sometime cheer some breast.  
There is no achievement grander  
Than to do thy very best.

—Isabel Brock.

## "THE LEGACY OF PEACE."

JOHN M. LINDEN.

*"Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you."*  
—John 14:27.

The great heart of Jesus was ever alert, was ever keenly watchful to bestow upon his own the very best that he had. He was a poor man, but how grandly significant was the fact that he was poor and had not where to lay his head, when we consider that though he was poor as Lazarus at the gate of Dives, he yet had riches of greatest value to bequeath to his own. If Jesus had had houses and lands, silver and gold, to bestow upon his heirs, what would they have had, why, only vanishing quantity, only fading and failing riches, only things which cannot abide, only things which perish with the multiplying years, and finally disappear altogether. A legacy of things by Jesus Christ to mankind would have been the cause of greater unrest, would have been the means of strife, tumult and greatest friction among the heirs, and would have caused miserable lives and endless warfare. Behold, the spectacle of wrangling heirs all about us even today for perishable things, and you cannot help giving Jesus credit for not leaving such possessions to mankind. Thank God, that he who was rich but became poor for our sakes has left to us a legacy of peace, a something which the world cannot give, and praise his dear name, it is a something which the world cannot take away.

Like every dying man Jesus made a will. His garments, in order that the Scripture might be fulfilled, he bequeathed to the soldiers, his precious body mangled and bruised by cruel treatment, he willed to Joseph of Arimathea; his mother, loyal and true to the ends he came to fulfill, he bequeathed to the man he loved most—the disciple John;—his soul, he surrendered to God who gave it; and his peace which made his life serene, calm, contented and happy in the midst of tumult and strife; he bequeathed to you and to me. Our hearts cannot help crying out, Oh, blessed Jesus, we are unworthy of this legacy but we gladly accept it from your hands because it is the deepest need of our human lives upon earth.

I. Let us notice in the first place the circum-

stances under which this legacy was left. All about Jesus were men plotting his death; he knew that the bitter cup could not pass from his lips and that he must drink it to its dregs. He knew that in his own body he must suffer the torment of death, he saw beforehand the sin of Judas Iscariot, he saw cruel hands laid upon his innocent body, he beheld his murderers and he saw in the very near future the ignominy and shame of the bloody cross upon which he must surrender his life. It was under these circumstances and upon the eve of his passion and agony that he uttered this sweetest expression which ever fell from mortal lips:—"Peace, I leave with you, My peace give I unto you, not as the world giveth, give I unto you." Never were words spoken to excite such pleasing human sensations in a man's breast and when we consider the conditions under which they were spoken, we wonder how he could possibly utter them. An innocent victim was he with a malefactor's death staring him in the face, and yet, from the depths of his soul full of trouble and anguish, he breathes his benedictions of peace. Wonderful is the Saviour's teaching here, namely:—Peace like a river will fill the soul of man in the midst of tumult and strife, if he rests his hope in the Saviour's God.

II. Let us notice secondly, that this peace bequeathment is of sure fulfillment. He gives us something which he himself has, as we have noticed above. He has peace to give and then he can say "my peace," not some one else's peace, but "my peace" give I unto you. We very often find that many a legacy of loved one to loved one is never given to the legatee, many a gift destined never to reach its proper object because the one who makes the bequeathment dies and cannot see that his wishes are carried out to the letter. But notice, dear believers, that Christ is the executor of his own testament for the peace he leaves, he lives to give. Then praise his dear name, it is secure. His peace is identified with himself and since we believe that he rose from the dead and has gone hence to look after our interest, we believe also in the absolute and sure fulfillment of his peace promise. Hundreds of years before he came, the prophets of God heralded him as the prince or the peer of peace and when he did finally come the angels sang: "Peace on earth, good will to man." His life on earth was full of peace, he gave peace to many troubled hearts, he has proved that he has peace to give and we cannot help taking him at his word in the promise of peace on the eve of his passion.

What is this peace of Christ? We are sure that it is not dull composure or stupid silence in the midst of conflict. It is not something which destroys the power of nerve, or stifles impulse, or mesmerizes the faculties of man, no, emphatically no, the peace of Christ is not a destructive element in the human frame, it is something constructive, it is a sweet composure and calmness of mind, even such composure and calmness as Jesus manifested when everything was dark as midnight about him. The peace he has to give makes us serene and happy within because we are conscious of pardon and reconciliation with the Father. Jesus' peace is peace with



God for being justified we have peace. It is peace in mind, in conscience and in heart, it is a something which takes possession of us which is simply unspeakable and full of glory.

Here also, is something about Christ's peace which must not be overlooked. It is ours in all circumstances of life whether these be good or bad. It is ours when distress and sorrow roll in like a flood or when joy reigns supreme. I care not what your sorrow is or how dark is your outlook, if you will fulfill the conditions, Jesus' peace is for you. Whether you live in a hovel or mansion, whether you be rich or poor, whether you be sick or well, the peace of Jesus is yours for the asking. What we need most today for our physical and mental ills is not more medicine, more pills and more doctor's care but a bestowment of the peace of Jesus in the troubled mind, and sick body. Do you want a formula of words to speak which will charm to rest your unstrung nerves, your troubled mind and your aching body? if you do, here is the formula:—"Peace I leave with you, My peace give I unto you, not as the world giveth, give unto you." Oh, dear friends, just merely speaking these words over and over again will bring rest to mind and body which is most satisfying.

III. The third point to notice is that Christ's peace is different from worldly peace. He says:—"not as the world giveth, give I unto you." His peace abides, the world's peace is transitory. When for a moment of time our bills are all paid and sickness and sorrow have ceased, we seem to enjoy sweet peace and rest. But how transitory, how fleeting, to-morrow bills are again made and in the making of them, there is a return of the same old burden. The world says have peace by quieting and by utterly banishing all religious solicitudes, have peace with God by forgetting there is a God, have peace in your troubled conscience by stifling conscience, take conscience by the throat and choke it, have peace by refusing to listen to the claims of duty, have peace regarding future destiny by never thinking about it, have peace with other nations by having a large army and navy, but over this worldly wisdom we hear the voice of God thundering:—"There is no peace to the wicked."

We are sure that money does not bring peace to troubled hearts. The world may think it does but all history proves that it is the cause of greatest unrest. One of the richest men in the world bears testimony to this fact, namely, "with money-getting comes unrest and unhappiness." How sad is the experience of the millionaire who lay dying and who asked as a last request that the company at his bedside should sing for him. They sang "Come ye sinners, poor and needy" and when the song was over, the dying man kept on saying—poor and needy, poor and needy, poor and needy, until the end came. Just previous to the song he signed a will involving the distribution of fifty millions of dollars to his heirs and yet he died conscious that he was "poor and needy."

There are those who say that they would be extremely contented and happy if they could clothe their bodies as fashion dictates. But we have seen the bodies of mortals burdened with fashionable clothes, with glistening diamonds and jewels whose faces showed the unrest of soul.

How can a person be at rest and enjoy peace who lives by the fashion plate? At a "Fall Opening" of one of our large dry-goods stores recently, a saleslady of twenty years of experience in the ladies' suit department bore testimony to the fact:—"the people who can afford to wear gowns such as you see here of the latest fashion are the most unhappy people in the world." When she was asked for her reason, she said, "The gowns are so stunning that they attract immediate attention and comment, and if the possessor of them dares to wear them more than three times at swell affairs, she is talked about as wearing the same old gowns and thus she must constantly replenish her wardrobe and this causes unrest."

The world says:—go to theatre and forget your troubles by enjoying a good play—many take this advice and find only momentary relief. When the play is over there is a return of the burden. The death of a well-known comedian, who by his funny acting brought momentary relief to some restless hearts, brought out this fact that while he was saying funny and witty things he carried a bleeding heart himself. Oh, how can abiding peace be given by one who does not have it himself?

The world says:—peace is found only in the graveyard. Erect a tombstone over the grave of your loved one and chisel on it "Requiescat in Pace" viz., "Rest in Peace." How can there be peace even in the silence of the grave if the peace of Christ did not abide in life?

Christ gives peace not as the world giveth. The world says find peace in money, in clothes, in amusements but the universal testimony is that there is no peace here, and if there is perchance a place, it is only for a moment and then flies away. Christ's peace is not as the world giveth because, thank God, it is abiding.

The Peace Society of the world which had its first meeting at the Hague in 1901 is seeking the hour when the nations of the world shall beat their swords into plowshares and their spears into pruning hooks, when nations shall not lift up arms against another, neither shall they learn war any more. May this society, with all restless individuals in the world, sit at the feet of Jesus and learn of him and receive from his hands peace, sweet peace, not as the world giveth. Then shall wars cease, and heavy burdened hearts shall find relief, and the peace of God, the promise of Christ will rule the nations of the world.

True peace is when the soul revolves around its center, Almighty God, craving for nothing but what God continually supplies, its passions subdued to itself, itself lovingly loyal to God, in harmony with its God and his laws. God made the soul for himself, to have its bliss in his infinite, unchanging, exhaustless love. The soul then "must needs be restless, until it reposes in him." Everything, whether it belongs to the keenest intellect or the lowest senses, is an idol if the soul rests in it, apart from God. The soul's craving for peace is its natural yearning for its end, its Maker and its God. Since the soul is large enough to contain the infinite God, nothing less than himself can satisfy or fill it.—  
E. B. Pusey.



## CHICAGO BAPTIST NEWS.

Please send items for the general columns of the associated church papers to A. R. E. Wyant, 778 Jackson Blvd., Chicago.

### "THE STATE OF RELIGION IN CHICAGO CHURCHES."

DR. C. F. TOLMAN.

No one can read the 75 letters printed in the minutes of the Association without perceiving at least strains of a pentecostal power. There are no growls, few complaints, no optimistic exaggerations and but little exultant boasting. Those who have been called to endure sore trials do not repine that "these light afflictions work out a far more exceeding and eternal weight of glory." There has been a lopping off of dead limbs and a consolidation of two churches occupying the same field and more baptisms than during any previous year. More open air meetings have been held during the summer months, more personal, hand-to-hand, heart-to-heart work performed; more solicitude for the salvation of souls felt, and a clear realization of the value of a never-dying soul.

A soul saved—a soul lost. This contrast has been borne in upon the hearts of some. They are not satisfied with their present attainments and determine to do better work for the Master in the future. All the membership shall be enlisted. All their unconverted friends must be won to the friend of sinners. Not as though we had already attained. The prize and the glory are just before them. If this were the uniform history of all the membership in our churches, the universal reign of Christ—the millennial glory would be near at hand.

While this picture is a true portrait of a small minority, there is a painful majority who acknowledge their obligations, but fail to meet them—who conform to this world, dwarf their lives, hush the voice of their conscience and fail to develop their Christian character.

There is still another small class, a very few, here and there one, of whom Paul wrote with tears, over whom every pastor weeps, who disgrace the church and "crucify their Lord afresh and put him to an open shame." In addition to these letters and tabulated statistics your committee sent a letter asking a dozen questions of each pastor in the Association. We have received 31 replies from which we gain some additional impressions regarding the spiritual condition of our churches. Since the character of life is determined by what it feeds upon, we asked pastors to state briefly the aim they had in delivering their divine message.

We learn with pleasure that they have earnestly sought the salvation of souls; they have preached the gospel to win men to the Christ and when brought to Him they have aimed to "feed the flock of God over the which the Holy Ghost has made them overseers,"—they have endeavored to develop strong Christians—to teach the simple truth as it is in Jesus; thus strengthening the faith of their people and give them definite work to do, and help them to do it.

We learn also that some of the young people's

societies are making their chief point in the line of education that they may be better prepared for future usefulness. Others make their meetings largely devotional striving to amplify their Christian powers. Others put the emphasis on social life in order that they may enlist larger numbers in the work of the church. Many of the young people come to their pastors with plans of work which they have wrought out among themselves and seek the pastor's suggestions and approval. Others readily adopt the plans which the pastor originates. The number of personal workers is evidently increasing.

The Bible Schools have been conducted with the thought of winning the children to Christ. A school without conversions is counted a failure. Large numbers of those baptized during the year have come from the ranks of the Sunday School. The best talent in our churches is employed in teaching. Here is scope for the fullest consecration. The impressions made in youth are the most lasting. On the whole the results are gratifying.

The membership of our churches may be counted as plants in God's garden. There are vines of rare and spare fruitage, and other vines produce rich clusters in great abundance, and some seem to produce only leaves. There are century plants whose flora are long in unfolding. The petunia which blossoms at once; the morning glory which shuts in its beauty when the sun brightens upon it; and the portulacca that shows brighter in the blistering sunshine. God looks eagerly for fruit and flower which glorifies His holy name.

Some seem unable to survive transplanting from one soil and surrounding to a new locality. On this account the list of non-resident members is so large and the number of Baptists in any community not identified with that local church is also too large. There are others like the aster which improve by transplanting. Every change of location is an incentive for greater activity.

Some members when they move to a new locality remain dormant for months, while others send out tendrils and leaves that afterwards die out entirely because the new church is so unlike their old home church and they pine away and die.

All these characteristics manifest themselves in every community. God's ministers are his gardeners and His church is his glory.

If we take another New Testament figure we see an army on dress parade or drudging drill, preparing for the fight in the front of the battle line. In this day of Y. M. C. A. and outside inline. In this day of evangelistic bands, we do well to organize the army of the Lord. God who instituted the family, organized the church. If the state should be organized and its police force and National guards under regulations, so Christians should combine under the law of Christ and unite together in His churches.

More soldiers sicken and die in camp than fall on the battle field.

"Oh watch and fight and pray,  
The battle ne'er give o'er  
Renew it boldly every day,  
And help divine implore."



## AMONG THE CHURCHES.

**Pilgrim Temple.**—Dr. Thoms preached during November a popular series of sermons on "Epoch Making Men," as follows: "Paul, Preacher to the Gentiles," "Chrysostom, Bishop of Patians," "Luther, Reformer to Papists," "Christ-mas Evans, Evangelist to Welsh."

**Austin Avenue.**—Rev. I. T. Geistweit has closed his work here and has begun his pastorate at Westfield, N. Y., about seven miles from Lake Chautauqua. He leaves behind many Chicago friends who rejoice in what he accomplished here. Four were baptized on November 11th, one who had been a Reformed Episcopalian for many years.

**Belden Avenue.**—During November, Dr. Earl preached a series of rally sermons, which were no doubt stimulating as their titles suggest. "Arming a Mob, or Mobilizing an Army;" "Making a Living or Making a Life;" "Beauty Skin-deep or Beauty Heart-deep," "Working to Be Saved, or Saved to Work." Thirty-six new members were welcomed at the November Communion at which 250 were present.

**Messiah.**—We are recovering from the depression consequent upon so many removals to the suburbs. All departments are feeling the touch of new life. The officers and teachers gave a complimentary entertainment consisting of musical and literary numbers and ice cream and accessories to the Sunday school. The Sunday school lessons are studied each week by an earnest corps of teachers on Friday evenings. A congregation filling every seat listened to the pastor in a sermon for young ladies after which three young ladies witnessed their love for Jesus in baptism.

Pastor Dewey has not accepted a call to another church, as reported.

**Lexington Avenue.**—Pastor Boynton gave the band of fellowship to eight new members at the December communion.

**Trinity.**—A boys' and a young men's club have recently been organized. The Christian Culture Course has been taken up.

**Immanuel Church** has taken possession of Marie Chapel. It has taken a lease for three years with a privilege of five and the added privilege of purchasing the property. This is one of the greatest institutional centers in the city. The building was erected by H. N. Higinbotham at a cost of \$40,000. It is located at Wentworth Ave. and 23rd Place. The new branch will open next Sunday. The audience room will seat 1,000 people, and the adjoining rooms are fitted for every variety of benevolent and philanthropic work.

**Evanston.**—A Pre-Thanksgiving service is held annually on the Wednesday evening preceding Thanksgiving. It is a sort of Thanksgiving family church reunion. An effort is made to have every family present. Notifications are sent out asking for responses if unable to be present. Light refreshments are served at the close, and a good time is always enjoyed. This is a good suggestion for other churches.

**Morgan Park.**—The Thanksgiving Sunrise Prayer meeting of the Englewood District was again held at this church, and was addressed by

Louis Crittenton. Breakfast was served to out-of-town guests. Rev. Mr. Chalmers spoke at the Union Thanksgiving service at the Congregational church, on "The Great Gift to American Citizenship." The Beth-Eden Branch, as is customary among our colored brethren, is having some factional troubles, in this instance over the question of holding the property in their own name.

**Windsor Park.**—A new corner lot has been purchased at a cost of \$1,500 and it is hoped that a new church edifice will be erected in the spring. The Sunday school shows an increase of 20 per cent over one year ago. One of the women recently presented to the church a new piano.

**Millard Avenue.**—Not only good preaching but good music is now enjoyed by the church since the new chorus choir has been organized under the direction of Mr. Temple of the Moody Institute.

**Second Church.**—The sentiment of the church is in favor of consolidation, leaving the present down-town location and going to the Fourth or Centennial, as it might be arranged by the general committee. At this writing the plans are not settled. The church has given Pastor Stratton an unusual increase in salary. It is not many ministers who get an increase in salary of one thousand dollars at one time.

**Maywood.**—Good congregations and good interest are reported. The Sunday school is too large for the building. There is talk of steps for a new and larger building on a new site.

**Englewood.**—The church has purchased adjoining property which will be taken possession of about December 1st. It will be remodelled and fitted for institutional work. On November 25th, 838 were present at the home Sunday school besides the attendance at the mission schools.

**Parkside.**—The Methodist meeting-house, recently purchased is being put into first class order. On the last Sunday of November, 118 were present at Sunday school.

**Austin.**—The church has never had larger congregations than at present. About a dozen new members have been received during the month, 3 by baptism.

**Rogers Park.**—Seven new members received the hand of fellowship at the November Communion.

**Oak Park.**—A flourishing meeting of the Men's league was held recently. About twenty new members were received during the month. Mrs. Denman teaches a class of young men and women, and the pastor has an adult class in the Sunday school. He presents the truth from the modern view-point, and some who had lacked interest have taken on new life.

**Washington Park.**—There have been four additions during the month. The Sunday school is the most hopeful feature of their work. Plans for their new building are ready.

**Normal Park.**—Eleven thousand dollars are available for the new church auditorium, \$2,000 in cash and the balance in 90-day pledges.



contract for a building to cost about \$30,000 will be let soon. This will give them a property valued at about \$50,000.

### PERSONAL NOTES AND ITEMS OF INTEREST.

Dr. Weddell, of Morgan Park, has been giving a course of introductory lectures for the Central Y. M. C. A., Chicago. Lately he has been absent conducting evangelistic meetings for which he is temperamentally and spiritually well fitted.

C. E. Lapp and Mrs. Lapp, of Flint, Mich., so well known in Chicago and vicinity, have been granted a three months' leave of absence by their church, and will leave February 7th on the White Star steamship "Arabic" for a tour of Egypt and Palestine, including important points along the Mediterranean Sea.

Dr. J. W. Conley, the author of "The Church at Libertyville, or Different Kinds of Good Folks" one of the most popular serials ever published in *The Standard*, is doing a greater work in Omaha than he accomplished while pastor here. His church recently expressed its appreciation of his service by adding \$300 to his salary.

Dr. A. K. deBlois, of the First church, Chicago, was in Newton Center, Mass., recently, as a member of the examining committee of Newton Theological Institution.

At the last meeting of the "T" Club, at the Palmer House, November 19, Dr. Denman read a paper on "The Ethics of Reconstruction." Rev. M. P. Boynton was received into membership.

Dr. Geistweit has taken up his work as pastor of the First church, Peoria, and is located at 1122 Knoxville avenue. A prominent member writes: "Dr. and Mrs. Geistweit are, by their kind ways, gracious words and strong personalities, endearing themselves to the church and congregation. We feel that we made no mistake in calling Dr. Geistweit to our pulpit. I hear nothing but praise for his masterly sermons. Our church is completely taken by storm. Crowded houses hear him at each service. A public reception was tendered the pastor and family at the church on the evening of November 16th."

Rev. H. C. Lyman, business manager of the B. Y. P. U. A. at Chicago headquarters, for the past two years, closes his work there on December 31st, owing to a change of administrative policy. He leaves the organization with the best wishes of every member of the executive committee. He has had three five-year pastorates and will doubtless take up the pastorate again.

Rev. George McGinnis, pastor of the Joliet Eastern Avenue church, former pastor at Millard avenue, Chicago, ran for Congress, on the prohibition ticket, in the eleventh congressional district, at the recent election. George is a good "mixer" and would make a good politician as well as a good preacher.

Over 3,000 people greeted Dr. Robert J. Burdette on Sunday morning, November 11th, at the new auditorium in Los Angeles. This is possibly the largest Baptist audience ever gathered at regular service on the Pacific Coast. The auditorium is the finest west of Chicago and it is said there are only three or four auditoriums its equal in the United States. The acoustic properties are perfect.

John D. Rockefeller has pledged one dollar for every dollar contributed by others up to a total from him of \$75,000 for the repair or rebuilding of the recently injured and ruined Baptist church edifices in California. Little can be done in the way of re-building until at least \$150,000 is secured, and it would be a shame if the Baptists of America should not make Mr. Rockefeller give up to his limit. Dr. Burlingame writes a strong article in *The Standard* of November 24th, showing that the California Baptists are not "lying down" on the Relief fund, but are making astonishing sacrifices in the way of giving to the Lord's work.

The latest development in Baptist church journalism is the Inter-State Christian Herald, published simultaneously in Chicago, Omaha, Minneapolis and Detroit. There will be eight pages of general matter and eight local. Its purpose is to meet the demand for a Baptist paper at a low price—one dollar. Dr. J. M. Coon is the manager for Chicago and the West.

### CHICAGO ASSOCIATION MINUTES.

The minutes of the 71st session of this association, held with the Hyde Park church, September 27-28, were distributed during the past month. A fuller report than usual is given of the addresses delivered, making with the reports, lists of officers and committees and statistical tables, a valuable pamphlet of over 80 pages. It should be read by every one who would be intelligent concerning our work in this great city.

Attention has been called in *The Standard* to some changes taking place in the work as compared with the report of a year ago.

In the seventy-seven Sunday schools of the association, equaling the number of the churches, there was a net gain of 1,150 in the total enrollment. The total membership of Baptist Young People's Unions is 3,004, a loss of ninety-three over the previous year, while the membership of the Christian Endeavor societies has increased 148. There was a decrease of 214 in the Junior Christian Endeavor societies. Men's societies have decreased 447 in membership as compared with the previous year.

There are in the association, in addition to pastors, 125 ordained ministers, most of them serving as teachers, officers of societies, editors and mission workers. The number of members reported this year in the seventy-seven churches is 23,153, as against 21,753 for last year, which is not exact. The baptisms for the last year were 1,320 and for the previous year 1,298. The gains by letter were sixty-two, while the previous year there was a loss by letter of 171. The names of 310 persons had been erased and 110



excluded. The total gain in membership as reported in the minutes is 754, but Mr. Nelson, the clerk, says that later corrected figures in the statistical tables give an actual gain in membership of 1,279.

In finances, the churches expended a total for home uses of \$316,180.96, or \$51,147.72 more than the previous year, and over \$55,520 more for improvements and payment of debts. The total for beneficence was \$62,366.23, or \$10,556.51 over the previous year. It is noticeable that offerings to all benevolent objects, including state, national, foreign and miscellaneous, were a marked advance over the previous year. It is worthy of note that the Immanuel church under the leadership of Dr. Myers, spent \$11,269 for its own Mission work, and gave \$144 to the City Mission society, which received \$4,400 from all the other churches.

### WOMAN'S BAPTIST MISSION UNION OF CHICAGO.

The Woman's Mission Union, held a delightful meeting with the Fourth Church November 13. On account of having an evening session with the young people, the usual custom was varied by having an afternoon and evening meeting with supper served.

The program of the afternoon consisted of addresses by representatives of boards of different denominations. The spirit of the meeting was delightful, the addresses were helpful and uplifting. All the speakers were foremost leaders in their respective denominations and spoke from years of experience. The evening audience was much the larger, and the organization of the Young Woman's Mission Union of Chicago Association was completed. The officers are as follows:

Miss Margaret Van Fleet—President.  
Miss Rose L. Boyington—First Vice-President.  
Miss Cora B. Kimball—Second Vice-President.  
Miss Annie S. Beach—Third Vice-President.  
Miss Clara de Clercq—Recording Secretary and Treasurer.  
Miss M. Elizabeth Buck—Corresponding Secretary.

An address by Signorita Grane, of Cuba, who has been in our Training School two years, showed the principle value she places upon the gospel and the privilege of carrying it to her own people. Miss Loveridge, the foreign secretary of the Society of the West, spoke upon "A Vision for Service," and showed the needs on the foreign field that were calling for assistance. Rev. J. M. Moon in a few words pressed upon us the importance of mission work, for the sake of our Lord, the church, and those less fortunate than ourselves. The choir from Tabernacle church added much to the spirit of the evening by its anthem, and was an inspiration by its members as well.

The Woman's Union meets December 11, with La Salle Ave. Church. The "Y. W.'s" meet in January, March, June and October. H. F. T.

### WOMAN'S FOREIGN MISSION NOTES.

At the Board meetings in November many letters were received from our girls on their ocean voyage, who report the ocean unusually

smooth and a pleasant trip. Miss Ragon wrote from Oakland.—She had spoken forty-two times in her trip across the country.

Our treasurer reports \$16,000 used to date. Our secretary gave most interesting reports of conventions attended, Miss Loveridge going to Minnesota, Wisconsin and Michigan, and Miss Penine to Oklahoma. Letters were also read showing the appreciation of these women for sending to them our workers from head-quarters.

Mrs. Mary Brimson Grow who has just returned from a summer in Japan, spoke of our missionaries there and the call of that country for more, and the brightest of our girls. She rejoiced that we were to have two locations in Osaka, the Chicago of Japan. Plans for Miss Hughes' new house have been adopted, while several letters have been received telling of the gratitude felt for her new house, and hoping for returning health for Miss Peterson her associate, who she says is too good a girl, and too valuable a worker to be lost. Miss Mead also reminds us that another worker should be ready there as the furlough is due next year. Miss Miller of Norrcong refers to Prov. 25:25, as descriptive of letters from home. An epidemic of fever has threatened the school but all were better. Matthew and John are used as readers in the school.

Dr. Grant writes that her vacation has benefited her much, not as much because of needed rest, as the opportunity it gave to look the work over and discover plans for improvement. She is happy in her work.

Mrs. Sjoblom, our worker in Ikoko, Africa, writes of the orphanage with thirty girls, and the class in Mrs. Clark's care of ten girls. The medical work calls for much time, and as Mrs. Clark has had to leave the field for treatment herself, the work falls to Mrs. Sjoblom.

In the Philippines the work demands a dormitory for the girls, and the Board has voted an appropriation for this work for Miss Kuhlen. So it will be seen new buildings are provided as fast as possible for our workers, and in which we know all will rejoice.

1318 Masonic Temple.

### THE UNIVERSITY DIVINITY SCHOOL.

Plans are under way to encourage young men to consider the appeals of the Christian ministry. The Divinity School of the University intends to do its part to remove the charge that a sufficient number of men of the right sort are not looking forward to the work of the pastorate. Secretary Hewitt has issued a letter urging that "some means should be used to arouse the churches on this subject and especially to encourage intelligent and capable young men adapted to the work of the ministry to consider whether it is not their privilege and duty to devote their lives to Christian work." Pastors and churches that may desire to avail themselves of means to respond end will find the university ready to respond. As opportunity offers, well-equipped students, or members of the faculty will be ready to give addresses on the needs, claims, sacrifices, advantages, opportunities and rewards of the ministry, emphasizing the appeals with their own experiences. It is believed that such services will

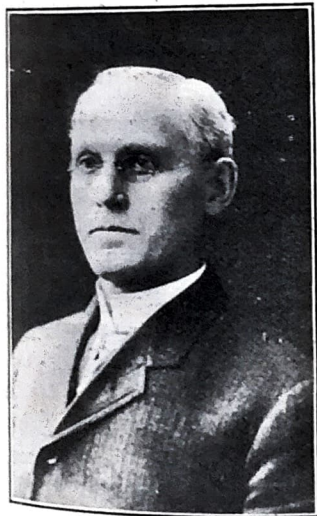


be interesting and stimulating to all church people, and most likely to lead other young men to give serious consideration to the question of their own duty in this regard.

This movement is in the right direction, for it will not only encourage students for the ministry, but also help remove the causes in the churches which discourage pastors and deter young men who are considering the ministry. Pastorates are continually becoming shorter and shorter. Perhaps never before in the ministry were the petty annoyances and embarrassments so numerous, exasperating and humiliating as they are to-day. It is not the sacrifice, but the kind of sacrifice that appals a young man of high-spirited sensitive and fine-grained temper. It is the presence of such conditions that lead young men to take seriously such extravagant statements as those of Dr. Boyd, of St. Louis, who declared his inability, after an experience of thirty years, to see how any young man of ability and independence could enter the ministry at the present time and expressed "great compassion for ministers who are in the ministry and can't get out, because they are brought up to do nothing else and cannot become independent." Let Dr. Hewitt arrange a service for your church. It will do good.

#### ANOTHER LEADING CHICAGO LAYMAN.

Last month we presented Mr. Henry R. Clisold, President of the Illinois Baptist convention. Many of our readers this month will recognize the



HENRY R. BALDWIN

face of Mr. Henry R. Baldwin, President of the Chicago Baptist Social Union. There is always a note of interest in biography, and in this case it is also an inspiration. Mr. Baldwin's parents were among the early settlers of Illinois, having come here in 1839. He is the youngest of a large family of children. He was reared upon a farm, and, after reaching manhood, taught in the public schools for a number of years in Mc-

Associations of Lawyers), including the Chicago Bar Association, State Bar Association and the American Bar Association.

For about twelve years he was a leading member of the Western Avenue church, and became one of the charter members of the Tabernacle church when it was organized. During most of the time he was a member of the Board of Trustees, and was either teaching in the Sunday school or was Sunday School Superintendent. Last spring he moved to Morgan Park which has been dubbed "Saints' Rest," but there they rest only after working to weariness, and Mr. Baldwin was at once recognized as a "lifter" and not a "leaner."

He has been a member of the Chicago Baptist Social Union for nearly twenty years, and at different times has filled most of the offices in the Union, being at the present time its honored president.

Under the presidency of Mr. Baldwin the Social Union has had two excellent sessions. By his genial manners, concise and clear-cut remarks, his ease and dignity as a presiding officer, he shows himself worthy to succeed a noble array of prominent laymen, among whom are the following, who have served in this capacity: Andrew McLeish, C. C. Kohlsaat, Willard A. Smith, Jesse A. Baldwin, Wallace Heckman, J. S. Dickerson, John H. Chapman, Jas. G. Elsdon, Louis K. Gillson, F. W. Parker, Henry Bond, and H. G. Grey.

The present officers of the Social Union who are serving with Mr. Baldwin are: Chas. M. Roe, Vice-President; O. V. Stoohey, Secretary; C. H. Warren, Treasurer. Directors: Dr. A. K. De Blois, Dr. H. W. Cheney, L. K. Gillson, John Nuveen, H. L. Hill, G. B. Simoson and S. S. Vastine.

#### FIRST SWEDISH CHURCH ANNIVERSARY.

The fortieth anniversary of the First Swedish Church, Chicago, was celebrated October 18-21, with impressive and interesting exercises. Historical addresses were delivered by Pastor Hagstrom, Prof. C. G. Lagergren, C. P. Peterson and John Lindquist, veterans from the early days. The latter is the only living member who was one of the organizers of the church. Dean Lagergren's address upon "The Church and Theological Education" touched upon the fact that the present Swedish Theological Seminary, of the Divinity School of the University of Chicago, was ordained and founded thirty-five years ago in his church by one of its former pastors, Rev. J. A. Edgren, D. D.

The morning service on Sunday was observed as a communion service, when the former members of this church, of whom there are 492, were present in large numbers. In the evening an eloquent address on "The Onward March of God's Church," was delivered to a crowded house by Rev. Frank Peterson, D. D. This church is not the first one in the Swedish tongue organized in Chicago. The first one consisted of thirty members, who in 1853 left the First church and maintained an organization till 1864 when, because of the dispersion of its members, it was dissolved. The present church was organized in 1866 with thirty-two members and has



at present 650. It has received during this time by baptism 995 persons, by letter 1,303, otherwise 267; total, 2,561. Diminutions have been, by letter 1,172, death 137, exclusion and erasure 580; total 1,891. The receipts and disbursements have been about \$200,523. It has had two buildings. The present edifice was erected in 1889 at a cost of \$36,888 and seats in the main auditorium 1,000 persons and in the lecture-room 600. The church has had ten pastors, the present one, G. Arvid Hagstrom, having served longest—ten years. He has now resigned to enter, January 1st, upon his new duties as missionary and corresponding secretary of the General Conference of Swedish Baptists of America.

The church is well organized and has a large share in the missionary work of the denomination of which it is and for many years has been the largest church. Five churches have been organized from its members in various parts of Chicago. It now maintains a live mission in Ravenswood, whither many of its members have moved during the past few years. Its home field has of late undergone a great change, as the Italians in large numbers have moved in and the Swedes have moved out, yet the spiritual interest and attendance upon its services were never better than at present and it looks into the coming years with a large hope and confident expectation.

## CHICAGO BAPTIST YOUNG PEOPLE.

### CITY ASSOCIATION.

F. W. Van Keuren, 356 Jackson Blvd.  
Telephone Polk 1011.

President. . . Louis B. Dorr, 625 Home Ins. Bldg.

Don't forget the International Convention at Spokane next July.

Feb. 10, 1907 there will be an interchange of leaders in the entire city.

The February Conference this year will be under the charge of the City Board as regards the speaker and theme.

### WEST SIDE DISTRICT.

The Work Committee have conducted three good, interesting and inspiring meetings since the last number of the RECORD.

On October 21, was held a complete service at the Garfield Park church. The meeting of the young people was in charge of our president, Mr. Ralph, and was very interesting and full of inspiration and digressed some from the usual way of conducting these meetings. After a good enthusiastic song service the devotional part was given over to the young people of the church by Mr. Ralph and the members of the committee present learned a great deal about the topic, "Faithfulness" from the testimony meeting. Answer to prayer and working through faith was the theme. The time was too quickly gone to permit all taking part. But not a moment was lost. All were ready and had a message or a prayer on their lips. A very good example has been set by these young people of the Garfield Park church in giving and living by faith, their

church activity and their new building tells the rest and shows the reward. May God bless the work and the workers.

On November 5th the committee had charge of the young people's devotional meeting at the Millard avenue church. His subject was "Summer and Harvest," and the message he gave was most helpful and inspiring. The young people of the Trinity have a growing organization and most of them are graduates of the Junior department and although new in the Senior work show good signs of becoming strong and faithful Seniors. Let us help the Junior work along, realizing that from this department come our enthusiastic Seniors. At the close of the meeting the pastor suggested that we all go over to the Bethany church and surprise the Cook County Sunday School Convention in session there, and we all enjoyed a splendid outline of Old and New Testament study.

November 18th the committee conducted a complete service at the Millard Avenue church. In the absence of the assigned leader, our president took charge of the B. Y. P. U. meeting and during the song service succeeded in bringing out the rich musical qualities of the young people. This part of the service was very inspiring and shows how the young people enjoy singing. Do not come to a meeting of the Work Service committee with your mind made up not to sing for you will be disappointed with your resolution. The subject was chosen from the Sunday school lesson of the morning "Jesus before Caiaphas." After a very devotional talk by Mr. Ralph the meeting was given over to the members and all were in a devotional spirit and some very good words were spoken. Mr. Ralph and Mr. Van Keuren had charge of the evening service.

The next meeting will be on December 9th at the Messiah church. Will the members on this committee be present as far as possible and if not in person, pray for those that do attend that the meeting may be a valuable one.

### NORTH DISTRICT NOTES.

At this time of going to press we are looking forward with pleasant anticipations to our sunrise Thanksgiving prayer and praise service. The committee in charge have been doing faithful work and strenuous efforts are being put forth. A system of visitation has been carried out so that almost every union has received a personal announcement from an outside party. One officer reports six unions visited.

Lake View Union expects to send about forty members to this service. Good for Lake View. keep it up and get up.

We are glad to hear that there is renewed energy in the work at Humboldt Park Union. This is encouraging and we hope to see an increase of interest all along the line.

La Salle Avenue Union is now in a flourishing condition and endeavoring to accomplish the two ideal purposes of its organization: win souls into the kingdom and become of actual and practical use to its own church. Their endeavor is through united efforts, to win one hundred souls or more into the kingdom this year.



The secretary is still waiting for those reports from some of our unions. Don't delay our work, but send this in at once so that she will not be hindered in her work.

Our treasurer also is looking for the per capita taxes. As the State organization is in great need of funds please see that your Union attends to their part in this matter.

Mr. Vollmer, chairman of the Educational Committee, has compiled a very interesting and complete list of magazine subscription rates which, in each case, includes our own magazine "Service." These rates are very low and give an opportunity to secure any of the popular magazines at a special rate and at the same time help our own work. At this time of making gifts we trust that our members will avail themselves of these opportunities and at the same time show their loyalty to our cause.

### BAPTIST MEN'S CHORUS OF CHICAGO.

The four-fold object of this newest Baptist organization, as expressed on their concert advertising placards along with the pictures that are here presented, is:

- (1) The advancement of the Kingdom of Christ in Chicago and its suburbs.
- (2) The promotion of chorus singing among Baptist men.
- (3) The cultivation of a better acquaintance and a finer fellowship among its members.
- (4) Body-building by the natural aid of fresh air, sunshine and wholesome exercise.

The name Baptist is not used in the title of the chorus in any official sense, but because with but few exceptions the members are Baptists, and largely the purpose of the chorus will be worked out in the churches and missions in which its members are so vitally interested.

The present chorus is the revival of a similar body organized several years ago in connection with the Chicago representation at the B. Y. P. U. convention at Milwaukee. At that time we participated in that great meeting and conducted street meetings in many parts of Milwaukee during the convention period.

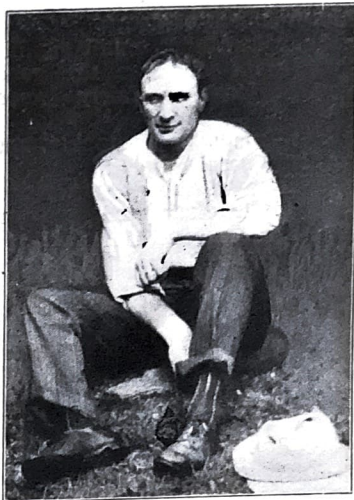
The memory of that splendid fellowship and the apparent loss of it under present hurried and strenuous conditions induced some members of the old chorus to seek a revival of the joys of the old times; and the present enterprise resulted.



LOUIS A. CRITTENTON,  
PRESIDENT.

The songs of the Kingdom have been sung in many churches and missions. Among the latter are Pacific Garden Mission, Immanuel Branch at 324 So. Clark St. and the old ladies' home; and a busy season is cut out for us during this winter. No social or entertainment programs are attempted outside of, our own concerts dates,—all our "team" work being devoted to evangelistic effort.

The men who make up the membership are



EDWARD T. CLISSOLD,  
MUSICAL DIRECTOR.

becoming enthusiastic over the constantly widening influence of the chorus among young men, and with the memory of a long "tramp" through Waukesha county, Wisconsin, last August, warm and fresh in our hearts we are looking forward to a week's jaunt next June through some attractive near-by state. Our concert program is ready and we sing next Tuesday evening, December 4, at the

First Baptist Church of Austin. We expect to arrange a schedule of some sort that will enable us to sing for some little country church every night while we are "hitting the pike," and along the route we propose to carry the sunshine and vigor of our "concert" numbers into the farm yards, school houses, hotels and summer resorts all along the way.

This sort of free, natural and mighty wholesome recreation with the "tramping" in the open air, the sleeping in hospitable hay-lofts, the close and happy fellowships resulting, must make every man richer in body and mind and spirit. Thirty men are ready now to make the start for the next "tramp." Any man who can sing a little and who wants to get in on the happy side of life, will be welcome.

*Here is the opportunity to build a physical bank account by the natural and comparatively inexpensive means of air, water, sleep, food, exercise, sunshine, and good clean DIRT.*

Perhaps no member of the chorus is ambitious to be a great runner, swimmer, jumper, wrestler or even long distance walker;—but the idea is rapidly spreading among its members that it pays in several emphatic ways to be, modestly mark you, a runner, a swimmer, a walker, a wrestler, and a "long distance footman."

First favorite of all exercises these men place "tramping." As one of the number, who "has been," expresses it: Arrayed in the livery of old clothes, shod with wide shoes already well acquainted with one's feet, we ramble about days or weeks minus all care and without a destination. Imagine the wholesome character of recreation such as this.



The jolly good fellowship, the sense of strength;—faces reddened by the wind, a rest stretched under a giant tree, a friendly tussle or two, hot-fleshed but happy.

Imagine a dusty troop soaking joyfully in a little stream!

Boys once more. . . . .

Those days teach us the blessing and the beauty of God's common things. We come back soaked full of the peace and quiet and beauty and gladness of this great out-of-doors.

We are told the body is of but small significance—"only a shell"—but we urge the good sense of possessing at least a fairly good "shell."

Many folks do not know how quickly the body responds to a little care. Try it.

Beyond the small circle of the chorus membership, the ambition to be clear-eyed, bouyant



CLYDE J. NEWMAN,  
PHYSICAL DIRECTOR.

and physically capable, has already gone. May there one day come a time when every Christian man shall have a strong, useful body to give to God for joyful service!

The official roster of these disciples of both the "strenuous" and the "simple life" is as follows:

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Bishop, Ernest, First Church, Park Ridge.  
Carr, Myron, Lexington Avenue Church.  
Clissold, Edward T., Morgan Park Church.  
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Doty, E. B., Auburn Park Church.  
Gage, W. H., Auburn Park Church.  
Hillman, Frank W., Bethel Church.  
Hillman, Harry, Bethel Church.  
Kilburn, C. H., Normal Park Church.  
Longmore, A. D., Tabernacle Church.  
Miller, Russell D., Morgan Park Church.  
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Newman, Clyde J., Tabernacle Church.  
Norton, Harry, Tabernacle Church.  
Pamperien, F. C., First Church, La Grange.  
Poole, Geo. C., Tabernacle Church.  
Ralph, H. W., Grace Church.  
Renn, L. E., Belden Avenue Church.  
Robinson, Ernest C., Covenant Church.  
Shays, Leverett, Normal Park Church.  
Shays, John R., Normal Park Church.  
Walters, E. G., Tabernacle Church.  
Welsher, C. R., Tabernacle Church.  
Wilson, John S. P., Tabernacle Church.  
Witwer, Hall, Normal Park Church.  
Stevens, W. C., Auburn Park Church.

Do not live in the dead past. Find the token of the best future in the visible and vital tasks of your own personal present. God's rich flowers of promise are blooming close by your path. Pluck them and go on. Master the language they speak, and you will always have a living message by which the Lord addresses himself to his own world of to-day.—Selected.

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THE RECORD desires to call the attention of its readers to the fact that every Baptist in Chicago who keeps abreast of the work of the denomination, and this means more than what is being done in any single city or state, will take our great denominational paper, *The Standard*, which gives each week an accurate and comprehensive review of the status of denominational work throughout the world, in addition to special news from the northwest.

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## FRET NOT THYSELF.

The little sharp vexations,  
 And the briars that sting and fret,  
 Why not take all to the Helper  
 Who has never failed us yet?  
 Tell him about the heartache  
 And tell him the longings too;  
 Tell him the baffled purpose,  
 When we scarce knew what to do;  
 Then, leaving all our weakness  
 With the One divinely strong,  
 Forget that we bore the burden,  
 And carry away the song.

—Phillips Brooks.

## THE REWARD OF VIRTUE.

It is a very strange fact, like other curious facts of our exceedingly human nature, that while we are all brought up on the proverb that virtue is its own reward, and all repeat it glibly, we seldom learn or accept its truth. It may be proved to us in our own experience a hundred times over, that goodness in ourselves or others does not pay, except in being goodness. But we always expect it to pay next time; we are inwardly rebellious minded because it does not pay; we wonder whether Providence is really watching, and why the laurel wreath is not forthcoming. And meanwhile, the wicked flourish like the green bay tree, and selfishness luxuriates in the good things of life, and popularity comes to those who are anything but upright—and altogether, we feel like the woman who said there was one promise in the Bible that she had never found to fail, though she had leaned on it a hundred times, and that was, "In the world ye shall have tribulations."

Out of this recurrent mind comes the popular insistence that virtue is actually rewarded. The "industrious apprentice," as set forth by Hogarth, pleased his age and all succeeding ones. Today every periodical in the land that looks toward the great American idol, Success, repeats constantly that diligence, punctuality, accuracy, temperance, thrift, etc., are rewarded by high positions and growing wealth. Young America is exhorted to believe in these rewards of virtue. There is a great deal of truth in the exhortation. But nevertheless, there are two evident drawbacks to the doctrine. The first is, that the higher virtues of faith, hope and love, the most noble and generous ideals of self-sacrifice and brotherhood, are entirely left out of the calculation. The second is, that young America may pick up the next public-spirited magazine, see the great successes and the big prizes in the hands of the most unscrupulous tricksters and rascals of the lot. If a long line of our Cretaceous politicians and even our "popular" preachers, were to be marched before us, could

we believe for one moment that they were living examples of the rewards of virtue? A child of twelve would know better than that. Respectability is eminently successful, but virtue—that, as Kipling puts it, is quite another story. It is characteristic of virtue, rather, that it is always out somewhere in the thick of the fight, uncomfortable, hard-pressed, and butting against odds.

Yet why not, since that is what it is here for? Once make up our minds to that, and follow virtue with our eyes open, and things are greatly simplified.

"The wages of sin is death; if the wages of virtue be dust,

Would she have heart to endure for the life of the worm and the fly?

She desires no isles of the blest, no quiet-seats of the just,

To rest in a golden grave, or bask in a summer sky;

Give her the wages of going on, and not to die!"

That ringing last line shows that Tennyson agrees somewhat with the wisdom of Bacon, wisest of modern men, who was afraid to endure the hardness of virtue himself, but saw clearly its nature when he wrote, "Prosperity is the blessing of the Old Testament, but adversity is the blessing of the New." Bacon's marvelous sagacity showed him that virtue did not

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and could not bring worldly reward, and let it alone accordingly, while admiring it genuinely as the abstract. In that, at any rate, he was honest; and the great queen he served was like him. Elizabeth was a splendid success, imperious and imperial; but truth and love were not in her, let alone humility or generosity.

If there is a bedrock fact in history, indeed, it is that virtue always appears to be getting defeated—the highest virtue, that is. There is no reason to suppose that it ever will win material rewards. It is an intruder in material things, anyway. That it lives on and on, that it grows and strives forward, so that the world, in spite of all its crucifixions of virtue, has to take account of it and respect it, is a continual and mysterious fact that few of us think about. Why are we good, when we keep finding it doesn't pay in terms of material pleasures and prosperity, except that virtue itself is a reward that draws our hearts after it? Those who love virtue, love it more passionately than ever after their hardest trials. They do not want ease or rest; they want to press on, with perfect indifference as to earthly rewards. It is the innate, divine pleasure of goodness that endears it to the good. The robust saints who were willing to be damned for the glory of God, were really not in the slightest doubt of their everlasting bliss if their willingness was accepted. When we once get to the point of accepting virtue as its own reward and not asking anything further, we step into a joy beyond the world and not of it, transcending it, and not affected by its gifts or withdrawals.

The Chinese have a saying, "He who finds pleasure in vice or praise in virtue, is a novice in both." The beginner in loving his fellow-men expects gratitude—and does not get it. But the pain and disappointment of that early novitiate fade away as the love grows toward the gospel standard of enduring all things, hoping all things, being kind to the unthankful and the evil, forgiving enemies—and dying for them, if need be. As long as we expect any reward from goodness except the opportunity to do and be better, we shall be rebellious minded and doubting. As long as we believe and teach that goodness pays in terms of success, we will train up weaklings in virtue, "goody-goody" types, triumphant neither in the world nor the next. "Learn to do right, and suffer for it," is teaching that puts iron into the blood and backbone into daily religion. Then we can complete the old woman's quotation (of which she quite forgot the important clause) and lean on the mighty promise, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." The world crucified the Speaker of that promise next day; but every saint and martyr since has entered into his joy.

When our Lord related a parable whose purpose was to show to the "one pound capitalist"

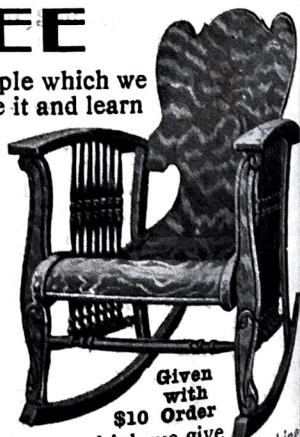
that God does not look with indifference upon the neglect of minor duties, he was teaching what modern economists count fundamental in their science,—the fact that is a wise use of the little which "makes the wheels go round." The transcontinental road ever paid such dividends as are paid by many city lines whose limit of charge is a nickel. Many of the best paying patents in the world are for articles which retail at not more than a dime. The dollar savings banks of the United States hold more money than would suffice to pay off the United States national debt three times over. Jesus would impress upon his disciples the value of the minor duties faithfully discharged. The spiritual prosperity of a church depends more upon the activity of its average member than upon the genius or devotion of its minister, and well supported prayer meetings will bear richer fruit than crowded "special services." The welfare and progress of Christ's kingdom rest not upon the learning or eloquence or skillfulness of a few, but upon the love, fidelity and personal service of the many. And perhaps there never was a time when we needed to understand this more than the present.—*The Interior.*

Precept freezes, while example warms. Precept addresses us, example lays hold on us. Precept is a marble statue, example glows with life—thing of flesh and blood.—*W. E. Gladstone.*

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## COOK COUNTY SUNDAY SCHOOL ASSOCIATION.

The Teacher-Training work is opening hope-fully. Nine union classes and fourteen single-church classes report an enrollment of about eight hundred. The Austin Presbyterian class has graduated thirteen in Pedagogy and Sunday School management. Mr. M. Pearce, the International secretary has found time in the intervals between his trips all over the country in the interest of training work to conduct in the Englewood Christian church a class in Sunday School management from which twenty-five papers have been presented.

Are there not classes in the county which should be enrolled with us? Any outline study of the whole Old or New Testament prepares for the examinations given by our State association through the county officers. Any pupil in a class enrolled in this work feels the impulse of working with others and has the recognition if he succeeds of a great and growing organization which is setting a high and growing standard before all workers.

Our Men's Class department is constantly growing in numbers and in the range and quality of the work done. On October 12th the Athletic department of the Men's classes had a most enthusiastic banquet with 400 present and on the evening of November 22nd, a splendid chorus of 400 from our men's classes gave a much appreciated concert in orchestra hall. McKenzie Cleveland, Director of Adult Classwork has just been elected Municipal judge.

Chicago is becoming to some extent a center for International Sunday School work. The International treasurer is now Mr. Fred A. Wells, and his office is Room 605 Hartford Building, an office which he shares with Mr. W. C. Pearce,

International Teacher Training Secretary. The attitude of the strong Christian workers and business men of Chicago ought to be such as to make a central building for this great work a possibility. Where could a better site for this building be found than Chicago? ISAAC B. BURGESS.

A wise man carries all his treasure within himself; what fortune gives he may take, but he leaves nothing at her mercy. He stands firm and keeps his ground against all misfortunes without so much as changing countenance.—*Seneca*.

## Learn to Earn

The young men and young women of this Church may be interested in qualifying for stenographic positions that pay at once from \$45 to \$60 a month. If so, they should attend the Barrett Institute, Majestic Building, 75 Monroe street, the finest shorthand school in Chicago. Winter term begins Jan. 2. Call or write for catalogue.

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### "IF I WERE RICH."

Have you observed how some people always have these words on the tip of the tongue, "If I were rich?" When they are called upon to give to some generally useful work they say, "If I were rich I would give so much and so much!" Failing that, they give a ridiculous amount, very much below what they might give. Experience proves that this sort of people in general are of very little use to any one. They are the discontented and the selfish ones, and are actuated by the most evil spirit. In saying, "If I were rich," they blame those who are rich, and accuse them of a want of generosity. On themselves, however, they bestow the gratuitous brevet of liberality. If they were rich they would give by handfuls!

Like to these ill-balanced minds are the women who go about saying: "If I were a man I would do thus and so!" "If I were a man, I would not permit this one or that one to do this or that injustice!" etc. Nine times out of ten these women are contented with the easy role of critic, but the good they do is *nil*.

Does the wren say, "If I were a nightingale I would sing at night?" No! She is a wren and sings in the daytime and at her very best. Do likewise, young ladies! Do not waste your time

in regretting that you are not men, but show what may be done by a woman who is a real woman, a good woman, a woman after God's own heart.—*Pastor Wagner, in Harper's Bazar*

The disciples did not follow the Master because they believed in him. They believed in him because he made them believe in their own lives. The faith of the Son of God was his faith in the sons of men. Crying his faith upon the very cross, it is his divinity that he brought out the divinity of those who crucified him, that he had the divine daring to give them divine work to do and divine things to see, and showed them that they could see and do them. It is his divinity that he strives with men, not through a book, but through a life that completes the book—through that greater soul, wrapped like a larger self around every man, which is the divine half of the Bible; which, whether it be called the Christian consciousness, or the world or life, is at once the approach and the issue of the truth—the eternal, tireless, patient emphasis of God.—*From Gerald Stanley Lee's "The Shadow Christ."*

The grand essentials of happiness are something to do, something to love, and something to hope for.—*Chalmers.*

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## A STRONG WILL.

In the fight against intemperance one needs a strong will, a dominant purpose, a steady faith. It is not easy to define "will," but it may mean for us the sum of the determining powers of man. When a man gathers up all the mental forces of his life and determines upon a given action—that is will power! It is because this phase of will has not been understood by many people that there are so many people with weak wills. They make determinations to which only half the forces of life are summoned, and the result is sometimes disastrous.

If this view of the case is true, it follows that all the forces of life must be cared for and developed. Where there is a bodily weakness toward strong drink the mental powers have a hard time of it. Where there is mental weakness, the bodily powers have a hard time of it. So, to begin with, the best way to cultivate a strong will in favor of temperance, one should keep all his faculties keen, alert, and pure. Nothing so undermines will power as impurity, in any part of the physical realm. He whose "strength is as the strength of ten" has a heart that is pure.

With self pure, with heart and life clean, with all the powers of being set toward righteousness, we are ready to move toward the enemy. It is a strongly entrenched enemy. The powers of

evil seem to be concentrated about the liquor business. It is at the bottom of all our difficulties. The place to begin is with one's self, girding up all one's powers to be true—and determined, and then we shall have some "will" against the evil. Let us be men—and fight to the end that the whole evil may be uprooted.

And let us as fighters work together. The great battles of this world have been won in co-operation of all forces. It is a time to join hands.—*Success.*

In trying to understand the words of Jesus by searching back, as it were, for such thoughts and feelings in him as would account for the words he spoke, the perception awoke that at least he could not have meant by the will of God any such theological utterances as those which troubled him. Next, it grew plain that what he came to do was just to lead his life. That he should do the work, such as recorded, and much besides, that the Father gave him to do—this was the will of God concerning him. With this perception arose the conviction that unto every man whom God had sent into the world he had given a work to do in the world. He had to lead the life God meant him to lead. The will of God was to be found and done in the world. In seeking a true relation to the world, would he find his relation to God.—*Sel.*

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## RESULTS OF A YEAR OF LAW ENFORCEMENT.

While it may be impossible to make men good by legislation, the operation of the Sunday closing law in Missouri during the last year has demonstrated the possibility of securing a marked improvement in social conditions by the enforcement of statutes. According to the statistics of the State Labor Bureau, Governor Folk's policy has secured to Missouri in the last year a reduction of 20 per cent in the number of arrests for crime and of 40 per cent in the Sunday arrests, while it has saved the state more than \$100,000 in criminal costs.

These, of course, are only the direct benefits. The indirect gains are beyond computation. For a large share of the offenses for which Sunday drinking was formerly responsible must have involved moral disaster to the persons concerned and must have brought suffering and sorrow on tens of thousands of households. At best, figures can give only an indication of the truth behind them. To say that crime has been reduced by a certain percentage and that there has been a saving of so many dollars on criminal costs is not to tell what has been accomplished for the welfare of Missouri by the law enforcement of the last year.—*Kansas City Times*.

## EDUCATION IN THE PHILIPPINES.

It is gratifying to learn that the value of education is being recognized by the people of the Philippines. Already, according to reports, notwithstanding what appeared to be ample provision for public schools, accommodation for

pupils is quite inadequate. The public schools were opened in all the islands last week. There is said to be accommodation for four hundred thousand pupils, while it is estimated that a half million children presented themselves for enrollment in the schools. A new school was dedicated at Luceen, province of Tayabas. Governor Ide delivered the principal speech on the occasion. He pointed out the great advantages to be derived from education, and urged upon parents the duty they owe their children in that respect. He told them that the future of the islands depended on the way in which the rising generation met its responsibilities, and that education best fitted them for the duties they would be called upon to assume. The soldier, no doubt, is an important personage in the Philippines, but the school teacher is more important still.—*The Interior*.

God at last over-pays the toils, as now he over-answers the poor prayers of his laboring servants.—*A Maclaren*.

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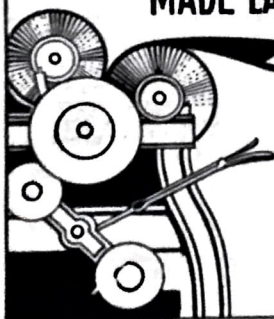
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# PLAYING AT RELIGION.

Jesus' use of military figures was part of his pedagogical expertness in making all familiar things the vehicles of his message. The terrific zeal of the crowd that went to hear John the Baptist for the hoped-for messianic reign was likened to the rush of an invading army upon a city, and commended as the spirit for men who would realize the good of the moral movement that he represented. The pouting baby spirit of religious officialdom that found fault with both the asceticism of the rough John and the geniality of the amiable Jesus was condemned. Jesus believed in, urged and practiced the strenuous life in religion.

Strenuousness is a quality of soul that men grandly show in all realms except the moral. They never get weary in politics, the pursuit of a dollar, the chase of personal concerns. They sit for hours in the hot sun to see a game, but find a church service of an hour, in a comfortable room, exhausting. They display week-day reservoirs of strength in secular matters, but are afflicted with periodic Sunday headache. Every realm of life, the religious excepted, is universally assaulted with violence and taken. Jesus calls for pious violence. He demands that men show the same earnestness in religion that they superbly exhibit in war, in commerce.

The kingdom of God is that state of life in which men led and instructed by Jesus and following his example, are to become like him in spirit, and enjoying fellowship with him are to live righteously with one another. It is here, but as yet is far from universal. To realize it calls for a strenuousness even surpassing that of commerce and other secular realms.

## Earnestness Needed.

In our realizing of personal relation to God we need this earnestness. Multitudes are playing at being Christians, and more do not even play at it. The "old ship of Zion" is to many only a ferry-boat. Checks for pew rents, fees to ecclesiastics, and grudgingly given donations to philanthropies are dropped in the slot to pay the passage across death's river into a post-mortem heaven. Religion is only a funeral decency to hordes. They live like the beasts, but refuse a bestial burial. Religion is a personal relation to God marked by love and obedience to him seven days in the week, and during every conscious moment. To realize this means strenuousness and zeal from which many shrink. Proxy piety is a delusion. Human copulæ, cleric or churchly, join no man to God. The conjunction of the religious sentences relating man and God is spelled of two august syllables—the life and cross of Jesus, showing God's passion in storming the human soul, and the pious violence of the human soul in making its own the love and life of God. Religion begins here, or it has no beginning. Baptism, or dispersion of water, authenticate nothing, Time, energy, zeal of the most exacting sort, are needed to make real the vital fellowship of the soul and God.

In our search for truth earnestness is demanded. Many minds dress themselves in second-

hand intellectual garments. Thinking is tiresome. Brain sweat is out of the question. Creeds are already done up in linguistic packages, tied by the ribbons of ecclesiastical votes, and sealed with the union label of the councils. What's the use of any more thinking? What boots it that we now live in a new world, with a new point of view, that of science, with new interpretations of the universe? Were not all our great creeds hammered out and pieced together from comfortable compromises long ago? Did Jesus bring to the world a jewel of truth, set in Aramaic words, translated into new setting by Hellenic and English followers? Or did he bring a new life and spirit that was to work itself out in every age and heart, revealing its richness and divinity by its eternal adaptation to essential human life? The answer to this question will classify us as either mere receivers of or seekers for truth. The pooh-pooh preacher who jests at the effort of modern men to state religious truth in terms of twentieth century thinking is out of place in a present-day pulpit. The first obligation of every mortal being is to search for truth. His morality oozes out if he be content with error. This is a hard process. Inside and outside of us are foes to its pursuit. How hard it is to-day may be seen from the difficulty voiced by the contemporaries of Jesus in accepting his truth. Only the morally earnest find truth.

In our services to others we need earnestness. Many are so busy saving their own souls that they forget that there are others in the world. To die for men was not too much for Jesus. To live for them was his food and drink. How violently he stormed men's hearts in his service! The very hint at a soldier means service. The celestial patriotism means earnestness. The egotism of selfishness taints every man. In his kingdom he has a hierarchy. The chief are servants, and the chiefest are bond-slaves. When he took a towel at the supper the king bent to the act of a menial and revealed how the highest act begets the lowliest deeds. That towel is the heaviest thing a selfish man ever tried to lift.

Socially religion means earnestness. Some one must stand on the "lid." Who? The moral earnestness of a city is dead when it allows deficiencies to perish. Sin never fails. Unveilings in Chicago and St. Louis reveal church members collecting toll from those who enter the gates of hell. Thanks to the press for writing them up and giving their names. The moral earnestness of a city is dead when Christians fail to unite to suppress vice, to see that the police force does its duty, to get good sewage, to banish graft, to fight saloons, to encourage goodness. We sing, "Like a mighty army moves the church of God." "We are not divided, all one body we." How do we move? And what of the earnestness of moral men who are not connected with religious bodies? What sort of a community asset is it? Can we have earnestness in religion and morals? Only when within each one's heart the fires burn. It is personal and starts. It is associated in its development and efficiency. It is possible for us to be as religious as we are great commercially, intellectually and socially. The only condition is as much earnestness in moral and religious lines as we show elsewhere.—By W. C. Bitting, in *The Standard*